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FOREWORD

I have great pleasure in writing this Foreword to Dr. D. G. Koparkar's annotated text in Pali of Buddhappiya's Pajjamadhu for several reasons. This is the first publication of the Research Department of the Ahmednagar College which was founded in 1947 only. Secondly, Dr. Koparkar's book supplies a great need. It has been repeatedly prescribed for study by the Bombay and other Universities, but as far as I know no edition in Devanagari characters has so far appeared anywhere in India. Thirdly, I am greatly interested in the research work carried on in the various Departments of the College. Professor Koparkar, who has recently received the degree of Doctor of Philosophy of the University of Bombay for his thesis on "The Evolution of Grammatical Gender in the Indo-Aryan," has, with others, succeeded in creating academic atmosphere in the new College in such a short time. I have no doubt Dr. Koparkar's scholarship will find ample scope in research both in Sanskrit and Pali. Personally I can wish Dr. Koparkar a great success in his research work because I believe he has great capacity, for work of this nature,

12/1 A, Station Road, **B. P. HIVALE**

ACKNOWLEDGMENTS

I have made full use of the Sanskrit Dictionary of Monier-Williams, the पाइअसद्दमहण्णवो, the Pali Dictionaries of Childers and Rhys Davids and the works of Malalashekhara referred to. I had the proud privilege of studying the poem with Prof. R. D. Vadekar of the Fergusson College, Poona, and he had solved so many knotty points in the text. I am greatly under his obligations. Dr. S. B. Deo, M.A., Ph.D., my former student, and some time my colleague in the College for Girls, Poona, prepared the first draft of the Introduction and Translation of the poem. His industry and insight in Prakritic studies have been a great asset. I record my thanks to Dr. Deo for his ready help despite the fact that he was working in the Deccan College, Department of the Sanskrit Dictionary, and that he was busy with the preparation of certain excavation reports in collaboration with Dr. H. D. Sankalia.

I am grateful to Principal T. Barnabas for his kind consent to publish the work as a Publication of the Ahmednagar College, and to Rev. Dr. B. P. Hivale, M.A., Ph.D. (Harvard), B.D., J.P., the founder and first Principal (Retd.) and now Director of the Ahmednagar College, for writing the Foreword.

INTRODUCTION

Personal History of the Poet

Pajjamadhu or "the nectar-like verses" is a panegyric in 104 verses in praise of the Buddha composed by Buddhappiya. The reticence of oriental authors regarding their date, habitat and biographical details is proverbial. Buddhappiya has however been frank enough to mention in verse 103 that the Venerable Elder आनन्द वनरतन was his guru. This आनन्द वनरतन, according to Malalashekhara,[1] belonged to the अरञ्ञवासी sect of the Buddhists and the pupil of दिम्बुलागळ मेधङ्कर. आनन्द being himself a scholar of repute left behind him a galaxy of brilliant scholar-disciples like गोतम थेर, चोळिय दीपङ्कर, and वेदेह थेर.

We are here concerned with चोळिय दीपंकर who was popularly known as Buddhappiya. "He was, as his name implies, a native of the Cola (Solean) country in South India. He probably formed a member of the community of monks whom पण्डित परक्कमबाहु persuaded to come over from the Cola country to re-establish the सासन firmly in Ceylon."[2] In the colophon to the रूपसिद्धि attributed to the same Buddhappiya it is said that "he was renowned like a lamp in the दमिळ country, and being the Resident Superior there of two monasteries, चूडामाणिक्य and बालादिच्च, caused the religion to shine."[3] Thus, it is evident that in the Cola country Buddhism was in its pristine purity at the time of Buddhappiya who seems to have reached eminent renown for his abilities there.

1. Pali Literature of Ceylon, RAS, London, 1928, p.220

As mentioned above, besides Pajjamadhu, Budd-
…ppiya also wrote रूपसिद्धि, a work on Pali grammar, …hich according to Malalashekhara[4] although following …the कच्चायन सन्धिकप्प in its general outline,… … is a …uch fuller and more exhaustive work, supplying …any deficiencies in the कच्चायन."

…is Date

There is unfortunately no mention of the date …f composition of either the रूपसिद्धि or the पज्जमधु. …dmund Gooneratne however opines that these two …exts may not be far removed in time and hence we may safely premise that the Pajjamadhu was …omposed at the same time as the रूपसिद्धि, to which …ur scholars give A. D. 1100 as the probable date." …JPTS, 1887, p. 2.). According to others, the date …f our poet must be the same as that of another …edeha Thera who in the thirteenth century wrote …[illegible] Description of Adam's Peak and रसवाहिनी, a …ollection of 108 stories derived from the अट्ठकथाs.

…ontents of the Poem

	…पन्ति	17	मेरु
	…गुलिपन्ति	18	चक्कवाळ, दीपा
10	…पादा	19	सूर, चन्द, नक्खत्ता
…1	…रिवच्छक, सोवत्थि		चक्क, धज
	…वसी, पादवतंसक	20	पदयुग
…2	…पीठ, वद्धमान	21	संख
	…पुण्णकुम्भ, पाती	22	मच्छयुगल
…3	…तपत्त, खग्ग	23	सत्त आपगा, दहा
	…जनी, मोरहत्थ		सेला, पताका
…4	…कुस	24	पाटंकि, चामर, तोरण
…5	…पुण्णपत्त, दाम	25	पद
…16	पासा, समुद्दी [हत्थो]	26	सुवण्ण, व्यग्घ, वालाह

27,28	हत्थि	86	वाचा
29	हंस	87	धम्म
30	एरावण	88	वण्ण = वाचा
31	वासुकि	89	अब्भुतचरित
32	मोरराजा	90	पदपटिच्छकपंकजा
33	चतुम्मुखहेममावा	91	धम्म
34	हिमवद्दि	92,93	दन्तधातु
35	पादपंजरगतकरवीक	94	पत्तधातु
36	चक्कवाक, मकर	95	धम्म
	कोञ्च, जीवंजीव	96	बोधि
37	किन्नरकिन्नरी	97	गुणमञ्जरी
38	उसभ, सवच्छधेनु	98	धम्म
	सोळसधातुधामा	99	अट्ठंगिकमग्ग
39	सत्ता	100	सासन
40-69	His other limbs	101	मग्ग
70-83	His unfathomable knowledge, पारमिताs	102	संघ
		103	Reference to the guru
84,85	धम्म	104	Colophon

Stotra Form of the Poem

These detailed contents show that the poet wanted to imitate the stotra kind of literature in Sanskrit very much common with the followers of the bhakti cult or the devotees of a personal God. The deification of the Buddha was complete amongst the adherents of the महायान sect and the later Hindu पुराणs like the विष्णु and भागवत had even admitted the Buddha as the nineth incarnation of God विष्णु. Idol-worship was the order of the day and our poet appears to have been nurtured in such atmosphere. In describing the parts of the body of the Buddha, the poet observes the usual rule, देवतानां रूपं पादांगुष्ठप्रभृति.

The treatment of the subject is however different here in comparison with the Sanskrit stotras. Buddhappiya, besides describing the limbs of the Teacher every time prays that they should bring some good to the disciples of the Master or to humanity in general. The last lines of many verses containing such a benediction are just like a refrain of the song. This the poet does with sincere devotion no doubt, but it makes the poem dull and monotonous.

Want of System

Another point to be remembered about this stotra is that out of 104 only 43 verses praise the beauties of the Buddha's figure, while the rest of the verses are devoted to similar descriptions of the requisites (परिक्खारा) of a monk, the decorative articles the paraphernalia of worship, and lastly, the images in miniature of various goods, birds, beasts and objects which are probably arranged on the pedestal at the feet of the Buddha's idol. Verses 18 and 19 however seem to refer to objects that are possibly only painted on the walls in the temple as they cannot be conveniently presented in small models of clay or stone. The promiscuous mixture of descriptions of various items is further illustrated in verses 84 to 101. Thus, the Dhamma is eulogised in 84 to 88, 91, 95, 98!

Phiosophical Conradictions

Buddhappiya is many times not consistent in asking for boons. Thus, in some places he prescribes mundane prosperity to the beings as the highest goal: अत्थसिद्धि 89, कुसल 80, 87, जनताहित 20, 81, 95, जनमंगल 69, जनस्स तानं 23, जनान परिपुण्णगुणे 42, जयमंगल 5, 6, नयनाभिरामा-

रणजय 2, रिपुजय 19, वित्त 63, वुद्धि 12, सकजिनप्पिय 9, सिरिसंगम-मंगल 86, सुख 85, सुभग 68; *OR*, the aim is the absolution from sin:-अघदन्ति 25, अघातप 65, जनाघ 54, किलेसदाह 91, कुमतिमक्खिका 13, दुरिताजिय 64, पापधूलि 60, पापफणिनो 32, व्यसन-घम्ममल 44. Once the poet mentions the bliss of heaven as the end of human life: पुरिन्दरपुर 30. On other occasions he mentions the rewards of heaven and liberation in the same breath as if they are on par: सग्गापवग्ग 47, 96, उभयसुख 83. As a finishing stroke, the poet on his own part desires to attain enlightenment only by successive stages after several births. What he immediately wants in verse 104 is money, peace and friends.

निर्वाण, however, is the main theme of the poem and the following are its synonyms used: अनुत्तरमंगल 24, अमत 100, 101, आमोक्खमुत्तिवधुया संगो 58, उत्तरुत्तरफल 73, गति हनन्तु 39, सब्बगतिवारणं वारेतु 14, पद 3, 33, 36, भवण्णवसमुत्तरण 50, 55, भवदुक्खा निक्खमन्तु 75, भवसागरपारतीरसम्पत्तन 99, भवस्सितजन्तुं मोचेन्तु 74, सब्बजनभवगन्तुकत्तं वारेतु 29, संसारसागरसमुत्तरण 57, लोकुत्तरादिसुख 45, लोकुत्तरा सिरी 9, वरधन 99, संराजधानी 38, सन्ति 21, 24, 76, 78, सन्तिपुर 6, 26, सप्फल 97, संफल 71, सिवपुर 43, 51, 92, सिवफल 46, 48.

Buddhappiya's Literary Style

In depicting the charming person of the Buddha, the poet showers a veritable downpour of similes and metaphors many times irrelevant (as in 53) and coflicting (as in 54). Some verses are laboured and full of far-fetched imagination. They may even be called a labyrinth of poetic fancy run riot. Sometimes the poet indulges in popular etymologies (11) and puns (97). The poet's models are the ornate Sanskrit stotras and in comparison with them his

Being written in ornate and Sanskritised Pali the oem resembles the तेलकटाहगाथा. Both the works display hat amount of literary excellence and poetic ancy as may be expected from the then people of Ceylon in general and Buddhist monks in particular. Both belong to what is called as the shataka type of poetry of Ceylon Buddhism. But even then he तेलकटाहगाथा is more appealing and simple.

Stages in the History of Pali

Pali, like other Prakrits, is not a uniform language and has undergone various phases in its career For instance, the language of the verses in the गाथा, थेरीगाथा, धम्मपद and जातक evinces many archaic forms. The सुत्तनिपात is said to be the most ancient collection of poems only because of its language. Then came an age of prose which is best illustrated in the निकायs. These two phases of Pali may safely be grouped under the category of canonical Pali.

The third stratum was characterised by the works of the commentators headed by Buddhaghosa. This may be called the अट्ठकथा phase. It belongs to the fourth and fifth century A. D. This phase, though late, may be said to be identical with the second, as the commentators deliberately tried to imitate the language of the older canon.

Language of the Poem

Pajjamadhu, however, may be said to belong to the most decadent stage of Pali. There are several deficiencies in its language. Some of them may be due to the very corrupt nature of the single ms. on which the text was based in the Roman edition of

colophon only is in शार्दूलविक्रीडित. Metre is a great check to decide the genuine readings because the poet has observed the rules of prosody to the detriment of the rules of grammar. A full list of such ungrammatical forms will not serve any useful purpose. They are recorded as forms *m. c. (metri causa)* in the Notes. For example, there are metrical shortenings of vowels as in अदत्व 18, ठित 63, सज्ज 64, कतञ्ज 78, ठपित 92, चरणम्बुजि 36, भोगवलि 63; lengthenings as in पापयातु 43, 99. जनतां 62; doubling of consonants as in अग्घ 74, आभत्तो 76, प्पदवी 83, प्पभुति 74, 88, प्फल 77, 73, ब्भव 73, म्मण 1, सस्सेवि 6, 16, 38, 44, हेतुद्दसा 89; simplification of doubles as in दह 29, दुखा 75; addition of a syllable as in जरता (जरा) 101, तयोनं (तयानं, तेसं) 76, समन्ति (a confusion between सम and सन्ति) 78, सितत्तलाय (सितताय) 2, सोवत्थि (सोत्थि) 11; loss of syllables as in इन्दिराय 40, पराजि 54, पंकेरुहं 90, सुनिब्बिकारं 82, निद्दोसनासं 101; loss of अनुस्वार as in पादम्बुजाकर 22, विगाहितु 22, लहु 43, 92, अघातप 65, संबोधिञाण 34, जनान 39, निजत्त 41, मक्खिक 13; truncated forms as in पादस्सया 2, पादपरिचारिकता 28; अनुस्वार added as in तस्सं 56; and the forms with conjuncts which are generally not allowed in Pali, like, अत्र (एत्थ) 5, 17, यत्र (यत्थ) 5, 11, परिवत्य (परिवत्तित्वा) 2. अत्थसिध्या 89, लक्ख्या (लक्खिया) 41. 62, विभूत्या (विभूतिया) 17, व्याकत्तुं (वेय्याकातुं ?) 5, संक्लेस (संकिले·) 13, 23. It is also metre which makes the poet use the gliding or euphonic consonant *-m-* to avoid the hiatus in 29, 31, 64, 67.

There are the older present participles in अं instead of those in अन्तः– आकड्ढयं 52, आवीकरं 32, समुब्बहं 17; and the Imperative 3rd pers. sg. forms of the आत्मनेपद in तं in place of those in तु – अदतं 26, भवतं 18, कुरुतं 53, 54, तिट्ठतं 40, देतं 46, नंदतं 30, नेतं 33, भवतं 17, 22, वत्ततं 20,

Idiomatic Acc. in lieu of Gen. is illustrated in 64, ...ठलोकरूपं विजये and in 89 सत्तहितं आवट्टणेन as if विजये and ...ट्टणेन are verbal forms. See Notes. The idiom with ...o auxiliary verb दे in 18 and 26 in the sense "not ...ving time to" has a parallel in Marathi. See Notes. ...refixing सु- to finite verbs seems to be another ...annerism of Buddappiya: सुजहतं 24, सुरमेन्तु 36, सुत्तरि ...7. Rules of compounds are disregarded not so much ...r the exigencies of metre in सिरिगते 61, जनसोतुकामि 58, ...ुविता 76. In all these cases the members are inver...d, such inversions being a common feature of all ...rakrits. रसपीणयन्ती (for रसेन पीणयन्ती) 97 may be treated ... *m. c.*

On the whole, the poem lacks in the vigour of ...oetic imagination, is unsystematic in arranging the ...bject-matter, is full of repetitions and contradictions, ...nd is couched in a rugged and artificial language. ...is, thus, far from fulfilling the promise of 'Sweetness'.

There is a Singhalese gloss on the poem by an ...known author, but it is said to be more verbose ...nd diffuse than the text.

BY THE SAME AUTHOR

✻

A critical Edition of the
Linganus'asana of Durgasimha
Deccan College, Poona, 1952.

✻

Vidusakas in the Sanskrit Darmas
The Essay was awarded the V. N. Mandlik Gold Medal and Prize by the University of Bombay in 1945. (Unpublished)

|| बुद्धप्पियत्थेरविरचितं ||

|| पज्जमधु ||

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स ।

उण्णापपुण्णससिमण्डलतो गलित्वा
पादम्बुजंगुलिदलट्ठसुधालवानं ।
पन्ती'व सत्थु नखपन्ति पजाविसेसं
पीणेतु सुद्धसुखितम्मणतुण्डपीता ॥ १ ॥

खित्ताय माररिपुना परिवत्य सत्थु
पादस्सया जितदिसाय सितत्तलाय ।
या जेति कञ्चनसरावलिया सिरिं सा
देत'ङ्गिनं रणजयं'गुलिपान्ति कन्ता ॥ २ ॥

सोवण्णवण्णसुखुमच्छविसोम्मकुम्म-
पिट्ठी'व पिट्ठिं कमतुन्नति भाति येसं ।
ते सुप्पतिट्ठितसुकोमलदीघपण्हि-
पादा जिनस्स पददन्तु पदं जनस्स ॥ ३ ॥

अच्छेरपङ्कजसिरिं सिरिया सकाय
ये मद्दिनो विय चरन्ति सरोजसीसे ।
सञ्चुम्बिता विय च तेहि[1] परागरागा
ते नीरजा मुनिपदा पददन्तु लक्खि ॥ ४ ॥

आगामिकालजनमङ्गलभत्तुभावं
व्याकत्तुम'त्र "कुसलेनि'व निम्मितानि ।
"यत्रा'सुम'ट्ठसतमङ्गललक्खणानि
साधेतु नं पदयुगं जयमङ्गलानि ॥ ५ ॥

सस्सेविजन्तुवरसान्तिपुरप्पवेसे
निच्चं सुसज्जठपितानि'व मङ्गलाय ।
ये ते दधन्ति कलमङ्गललक्खणानि
वत्तन्तु ते जिनपदा जयमङ्गलाय ॥ ६ ॥

सब्बे'भिभूय सपदेसु निपातनस्स
सञ्ञाणकं विय यदस्सितसब्बलोको ।
पादा त्य'धोकततिलोकसिरोवरा पि
लोकं पुनन्तु[४] जयमङ्गलकारणानि ॥ ७ ॥

लोकत्तयेकसरणत्तविभावनाय
सज्जो'व तिट्ठति यहिं सुविभत्तलोको ।
तं सब्बलोकपटिबिम्बितदप्पणाभं
पादद्वयं जनसुसज्जनहेतु होतु ॥ ८ ॥

लोकुत्तराय सिरिया'धिगमाय सुट्ठु
राजन्ति यत्थ दिगुणानि'व पातुभूता ।
चक्का सनाभिसहनेमिसहस्सरानि
त्य'ङ्घी दिसन्तु सकलिस्सरियं जनस्स ॥ ९ ॥

यत्रु'ल्लसन्ति दुविधानि'व पातुभूता
धम्मस्स सब्बभुवनस्स च इस्सरत्ते ।
चक्कानि चक्कसदिसानि सुदस्सनस्स
तान'ज्ज जन्तुसरणा चरणानि होन्तु ॥ १० ॥

सत्तेसु वच्छतु सिरी सिरिवच्छकेन
सोवत्थि सोत्थिम'नुतिट्ठतु पुग्गलेसु ।
नन्दिं जनानम'नुवत्ततु नन्दिवत्ती
सीसान'लंकुरुतु पादवतंसको पि ॥ ११ ॥

४ JPTS पुणन्तु

भद्दाय पीठमु'पगच्छतु भद्दपीठं ।
वुद्धिं जनानम'नुबन्धतु वड्ढमानं ।
पुण्णत्तम'ङ्गिम'नुकुब्बतु पुण्णकुम्भो
पाती च पातु सततं जनतं अपाया ॥ १२ ॥

सेतातपत्तम'पनेतम'थातपे'तं
खग्गो विछिन्दतु सदा दुरितारिवग्गे ।
संक्लेसदाहम'पनेतु सतालवण्ट[५]–
संवीजनी, कुमतिमक्खिक मोरहत्थो ॥ १३ ॥

आकड्ढनो जनविलोचनम'त्तनिन्नं
वारेतु सब्बगतिवारणमं'कुसो सो ।
[६]पादम्बुजं सिरिविलासनिकेतनं'व
पासादलक्खणमु'पेतु मनोपसादं ॥ १४ ॥

पाणीनम'त्तभजतं वरपुण्णपत्तं
सम्मा ददातु पदनिस्सितपुण्णपत्तो ।
पादेसु जन्तुमनबन्धनदामभूतं
दामं दमेतु विमलं जनतं मनानि ॥ १५ ॥

उण्हीसकुप्पलमणीपदुमेहि पादा
सस्सेविजन्तुकरणानि विभूसयन्तु ।
सन्नेत्तनावुपगतानम'नग्घकानि
बोज्झङ्गसत्तरतनानि ददे समुद्दो ॥ १६ ॥

उत्तुङ्गनिच्चलगुणो जितताय निच्चं
सेवी'व पादसिरिनिच्चसमुब्भहं'व ।
अत्ता'पि सक्कभवनुब्बहणे नियुत्तो
पादट्ठमेरु भवतं भवतं विभूत्या ॥ १७ ॥

५ JPTS वण्ट ६ [illegible]

सो चक्कवाळसिखरी'व्य'वतं समन्ता
सब्बूपसग्गविसरा जनतं समग्गं ।
दीपा पुथू पि चतुरो द्विसहस्स खुद्दा
धारेन्त्व'पायपतमानम'दत्व जन्तुं ॥ १८ ॥

सूरो पबोधयतु जन्तुसरोरुहानि
चन्दो पसादकुमुदानि मनोदहेसु ।
नक्खत्तजातम'खिलं सुभताय होतु
चक्कं धजं रिपुजयाय जयद्धजाय ॥ १९ ॥

जेतुं ससंसदसुदस्सनचक्कवत्ति--
चक्कानुगन्तललितं यहिमा'वहेय्य ।
चक्काणुवत्तिपरिसावुतचक्कवत्ति--
नं वत्ततं पदयुगं जनताहिताय ॥ २० ॥

पूजेतुमा'गतवता वजिरासनट्ठं
इन्देन छड्डितमहाविजयुत्तराख्यं ।
सङ्खं पविट्ठमि'व मारभया पदाधो
पादट्ठसङ्खमि'ह वत्ततु सन्तिया वो ॥ २१ ॥

सोवण्णमच्छयुगलं सिवभत्तभोग--
इच्छाबहूपकरणं भवतं जनानं ।
कुम्भीलधिग्गाहिततो'व पदुट्ठचित्ता
पादम्बुजाकर विगाहितु नो पहोन्तु ॥ २२ ॥

सत्तापगा जनमनोजमले जहन्तु
संक्लेसदाहम'पनेन्तु दहा च सत्त ।
सेला च सत्त विदधन्तु जनस्स तानं
लोकप्पसिद्धिजनने भवतं पताका ॥ २३ ॥

पाटङ्कि सन्तिगमने भवतू'पकारा
दाहत्तने[७] सुजहतं पवपामरं तं ।
सल्लोकलोचनमहुस्सवउस्सितं'व
वत्तेय्य तोरणम'नुत्तरमङ्गलाय ॥ २४ ॥

यस्मिं[८] मिगिन्दगतभीतिवलापदट्ठ--
दानानता सिरीविदारणपीळिता'व ।
नाळागिरी करिवरो गिरिमेखलो च
तं सीहविक्कमपदं हनता'पवन्ति ॥ २५ ॥

पापाहिनो हनतु पादसुवण्णराजा[९]
व्यग्घाधिपो कलिजने अदतं असेसं ।
वालाहअस्सपति सम्पतितुं अदत्वा
पायेसु[१०] पापयतु सन्तिपुरं पजायो ॥ २६ ॥

छद्दन्तदन्तिललितं गलितं रुसम्हा
[११]लुद्दत्तदुब्भिनि दिसे अचलं दधानो ।
पादट्ठहत्थिपति सम्पति जन्तुतासे
तासेतु हासम'परं दिसतं सतानं ॥ २७ ॥

सब्बाङ्गिनो चरणुपोसथहत्थिराजा
पापेतु सब्बचतुदीपकरज्जलक्खिं ।
कित्ती'व पादपरिचारिकता नियुत्ता
केलाससेलपटिमा हितमा'वरेय्य ॥ २८ ॥

सामिस्स हंससमये दहपासबद्ध--
म--आसीनवेसगमको विय पादहंसो ।
निग्घोसगन्तिजिततो विय मूगपक्खो
वारेतु सब्बजनताभवगन्तुकत्तं ॥ २९ ॥

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७ JPTS दाहेत्तने ८ So. पदे दिट्ठे ९ Em. पादसुवण्ण० १० [illegible]

ओहाय दिब्बसरासिं'खिललोकसब्ब-
रम्मङ्घिवापिम'वगाहितवा'व पादे ।
एरावणो करिवरो मनसा'भिरूळ्हे
जन्तुं पुरिन्दरपुरं नयतं'व सीघं ॥ ३० ॥

हित्वा सकं भवनम'ङ्घिनिसेवनत्थ-
मा'गम्म रम्मतरताय'ह निरिसितो'व ।
पाळेत्व'मूनि पदवापितरङ्गभाङ्गि-
-म्-अङ्गीकरोन्ततनु वासुकि नागराजा ॥ ३१ ॥

नाथस्स कञ्चनसिखावलजातिलील-
मा'वीकरं'व पदनिस्सितमोरराजा ।
तं धम्मदेसनरवेनि'व लुद्दकस्स
लोकस्स पापफणिनो हनतं असेसं ॥ ३२ ॥

संसारसागरगते सधने जने ते
नेतं पदे कलचतुम्मुखहेमनावा ।
निब्बाणपत्तनवरं भककच्छकन्तं
सुप्पारपण्डितगता विय आसु नावा ॥ ३३ ॥

सम्बोधिञाण परिपाचयतो मुनिस्स
भत्तो यथा हिमवतद्दि समाधिहेतु ।
एवं मनेन भजतं हिमवाद्दिपादे
सम्बोधिञाणपरिपाचनहेतु होतु ॥ ३४ ॥

दळ्हं पराजिततया मुनिना सरेन
सुञ्ञस्सरो'पगतपञ्जरबन्धनो'व ।
सो पादपञ्जरगतो करवीकपक्खी

ते चक्कवाकमकरा अपि कोञ्चजीव-
ञ्जीवादिपक्खिविसरा सरसी'व भुत्तं ।
वेस्सन्तरेन चरणम्बुजि निक्खमन्ता
जन्तू तहिं विय पदे सुरमेन्तु निच्चं ॥ ३६ ॥

तं चन्दकिन्नरगतिं'व गतस्स बोधि-
सत्तस्स तस्स सपजापतिकस्स भावं ।
संसूचयन्तपदकिन्नरकिन्नरी वे
सामग्गिमग्गपटिपत्तिसु पापयन्तु ॥ ३७ ॥

सं राजधानिमु'सभो वहत'ग्गभारं
पीतिप्पयो पजनयेथ सवच्छधेनु ।
सस्सेविनो अभिरमेन्तु छ कामसग्गा
धारेन्तु झायिमि'ह सोळस धातुधामा ॥ ३८ ॥

सुत्वा जिनस्स करवीकसरं मनुञ्ञं
अञ्ञोञ्ञभीतिरहिता अपि पच्चनीका ।
हित्वा गतिं विय ठिता पदसत्तरूपा
सब्बं भवस्सितजनान गतिं हनन्तु ॥ ३९ ॥

सोवण्णकाहळयुगोपममि'न्दिराय-
सन्नीरपुप्फमुकुलोपममु'स्सभाय ।
निच्चं सुसज्जठपितं मुनि तिट्ठतं ते
जङ्घाद्वयं जनविलोचनमङ्गलाय ॥ ४० ॥

लक्ख्या[१] विलासमुकुरद्वयसन्निकासं
ताटङ्कमण्डनविडम्बकम'सुसण्ठं ।
जानुद्वयं ललितसागरबुब्बुलाभं
होतं जगत्तयनिजत्त विभूसितुं ते ॥ ४१ ॥

छद्दन्तिदिन्नवरदन्तयुगोपमाना
तं हत्थिसोण्डकमपुण्णगुणा तवो'रू ।
ळीळापयोधिसिरिकेळिसुवण्णरम्भा-
खन्धा'व देन्तु परिपुण्णगुणे जनानं[2] ॥ ४२ ॥

जङ्घक्खकद्वयसमाप्पितचित्तपाद-
चक्कद्वयी मनमनोजहयो मुने ते ।
[3]सोणीरथो सिरिवहो मनसा'भिरूळ्हं
लोकत्तयं सिवपुरं लहु पापयातु ॥ ४३ ॥

रम्भोरपाकटतटाकतटासवन्त—
रोमावळीजलपणाळिककोटिकट्ठा ।
नाभी गभीरसरसीसिरिकेळिता ते
सस्सेविनं व्यसनघम्मम'लं समेतु ॥ ४४ ॥

कन्तिच्छटाळुळितरूपपयोधिनाभि-
आवट्टवट्टितनिमुज्जितसब्बलोको ।
सोभग्गतोयनिवहं विवसो पिवित्वा
लोकुत्तरादिसुखमुच्छिततं पयातु ॥ ४५ ॥

गम्भीरचित्तरहदं परिपूरयित्वा
तं सन्दमानकरुणम्बुपवाहतुल्या ।
रोमालिवाळि हरिनाभिसुभालवाळा
देतं लहुं सिवफलं भजतं मुने ते ॥ ४६ ॥

चारूरसारिफलको कुटिलग्गलोम-
पन्तीविभत्तिसहितो सिरिकेळिसज्जो ।
सग्गापवग्गसुखजूतककेळिहेतु
होतं तिलोकसुखजूतकसोण्डकानं ॥ ४७ ॥

२ JPTS जनानं ३ JPTS सोणी°

गम्भीरचित्तरहदोदरगाहमान-
मेत्तादयाकरिवधूकरसान्निकासा ।
सब्बङ्गिनं सिवफलं तनुदेवरुक्खे
साखासखा तव भुजा भजतं ददन्तु ॥ ४८ ॥

नीहारबिन्दुसहितग्गदलोपसोभि-
व्यालम्बरत्तपदुमद्वयभङ्गिभाजा ।
पापारिखग्गसलुनतेनि'व रत्तरत्ता
रत्ता करा तव भवुं भुवि मङ्गलाय ॥ ४९ ॥

रूपस्सिरीचरितचङ्कमविब्भमा ते
पिट्ठी यथा कललमुद्धनि सेतुभूता ।
एवं भवण्णवसमुत्तरणाय सेतु
होतं महाकनकसङ्कमसन्निकासा ॥ ५० ॥

सद्धम्मदेसनमनोहरभेरिनाद-
सञ्चारणे सिवपुरं विसितुं जनानं ।
गीवा सुवण्णमयचारुमुतिङ्गभेरी-
भावम्भजा भवतु भूतविभूतिया ते ॥ ५१ ॥

लक्खीनिवासवदनम्बुजम'त्तनिन्नं
आकड्ढयं जनविलोचनचञ्चरीके ।
सोरब्भधम्ममकरन्दनिसन्दमानं
पीणेतु तेन सरसेन सुभाजने ते ॥ ५२ ॥

लक्खीसमारुहितवत्तरथे रथङ्ग-
द्वन्द्वानुकारि मिगराजकपोलळीलं ।
[4]ताडङ्कमङ्गलयुगं विय कण्णभाजं
गण्डत्थलद्वयम'लंकुरुतं जनन्ते ॥ ५३ ॥

४ JPTS तादङ्क, but ताडङ्क in verse 41.

लावण्ण--मु--अण्णवपवाललताद्वयाभं
तं देहदेवतरुपल्लवकन्तिमन्तं[5] ।
वत्तारविन्दमकरन्दपराजिसोभं
रत्ताधरद्वयम'धोकुरुतं जनाघं ॥ ५४ ॥

उण्णासकुन्तिगतमत्थकनत्थुकूप--
सुब्भूलकारसहितोट्ठपवाळनावा ।
गत्तुत्तरण्णवगता तव जन्तुकानं
होतं भवण्णवसमुत्तरणाय नाथ ॥ ५५ ॥

ईसंविकासपदुमोदरकेसरालि--
लीलाविनद्धरुचिरा तव दन्तपन्ति ।
वानीवधूधरितमालतिमाल्यतुल्या
तस्सं जनस्स मनरञ्जनमा'चरेय्य ॥ ५६ ॥

सद्धम्मनिज्झरसुरत्तसिलातलाभा
जिव्हा वचीनटवधूकलरङ्गभूता ।
सद्धम्मसेट्ठतरणी निहितप्पिया ते
संसारसागरसमुत्तरणाय होतु ॥ ५७ ॥

दन्तंसुकञ्चुकितरत्तधरोपधाने
जिव्हासुरत्तसयने मुखमन्दिरट्ठे ।
आमोक्खमुत्तिवधुया सयिताय तुम्हं
कुब्बन्तु सङ्गमम'लं जनसोतुकामि ॥ ५८ ॥

उण्णा तथा'भिनवपत्तवराभिरामा
लीलोल्लसन्तभमुकद्वयनीलपत्ता ।
घानोरुचारुकदली वदनालवाला
तुम्हं पवत्ततु चिरं जनमङ्गलाय ॥ ५९ ॥

बालत्थलीहरिसिलातलपिट्ठिकट्ठ--
भूवल्लरिद्वयमयूरयुगस्स तुम्हं ।
पञ्चप्पभारुचिरपिच्छयुगस्सिरीकं
नेत्तद्वयं मनसि पुञ्छतु पापधूलिं ॥ ६० ॥

इन्दीवरान्तगतभिङ्गिकपन्तिभङ्गि--
पञ्चम्बुजस्सरतते विय गच्छपन्ती ।
नेत्तम्बुजस्सिरितिरोकरणी'व तुम्हं
पम्हावली सिरिगते'ह तिरोकरोतु[6] ॥ ६१ ॥

वत्तुल्लसम्बुजविलोचनहंसतुण्ड--
कञ्जंसुपिञ्जरमुलाललताद्वयाभं ।
दोलाद्वयं स सवणद्वयम'त्तलक्खया
होतं तव'ज्ज जनतामतिचारहेतु ॥ ६२ ॥

वम्मीकमत्थकसयानकभूरिदत्त--
भोगिन्दभोगवलिविब्भममा'वहन्ती[7] ।
घानोपरिट्ठित मुने तव तुण्णमु'ण्णा
तग्गाहिनो विय जनस्स ददातु चित्तं ॥ ६३ ॥

रूपिन्दिराय विजये'खिललोकरूपं
घाणोरुचारुपरिघोपरिबद्धसिद्धा ।
नीलाभवातविलुठन्तजयद्धजाभा[8]
तिट्ठन्तु सज्ज दुरितारिजयाय ते भू ॥ ६४ ॥

उण्णास्सितोपलनिवेसितबुन्दसन्धि
घाणोरुपिण्डकम'घातप रुन्धितुं ते ।
होतं मुखम्बुजसिरीसिरसु'स्सिताभं
भूनीलपट्टिकललातसुवण्णछत्तं ॥ ६५ ॥

रूपङ्कवेदनविलोचनयानदिट्ठी[९]
धारानिसानमणिवट्टसिरी सिरो ते ।
सिद्धामतोसध कतञ्जनपुञ्जलक्खी
होतं जनस्स नयनामयनासनाय ॥ ६६ ॥

सक्खन्धबाहुयुगतोरणमज्झगीवा–
थारप्पितसिरिघतोपरि–म्–उरसवाय ।
नीलुप्पला'व ठपिता सविभत्तिकं ते
केसा भवन्तु भुवनत्तायमङ्गलाय ॥ ६७ ॥

हेमग्घिये ठपितनीलसिलाकपाले
पज्जोतजालललितं मुनि सारयन्ती ।
रूपस्सिरीसिरासि भूसितहेममाला–
कारा करोतु सुभगं तव केतुमाला ॥ ६८ ॥

[१०]ब्यामप्पभालि तव कञ्चनमोरकाले
सूरोदये विततचन्दकचक्कलक्खी ।
मेघावनद्धसिखरुन्नतहेमसेला'–
यं ति'न्दचापविकती'व ददातु सोभं ॥ ६९ ॥

पट्ठाय ते पणिधितो सुचिदानसील–
नेक्खम्मपञ्ञविरियक्खमसच्चधिट्ठा ।
मेत्ता उपेक्खि'ति इमे दस पूरतो'व
पूरेन्तु पारमिगुणा जनतानम'त्ते ॥ ७० ॥

पत्तुत्तरुत्तरदसापणिधानबीजा
चेतोधरीय करुणाजलसेकवुद्धा ।
सब्बञ्ञुञाणफलदा सतिवाडगुत्ता
तं सं फलं दिसतु पारमितालता ते ॥ ७१ ॥

९ JPTS ०यानदिट्ठी १० JPTS ब्याम०

आ बोधिपुण्णमिपदिट्ठदिनादितो ते
सम्भारकालसितपक्खक्कमाभिवुद्धो ।
सम्पुण्णपारमिगुणामतरंसि तं'व
सब्बङ्गिकुन्दकुमुदानि पबोधयेय्य ॥ ७२ ॥

आ पच्छिमब्भवसिवप्फललाभदाना
दानप्पबन्धम'पि दानफलप्पबन्धं[११] ।
संवड्ढयि त्वम'भिपत्थनतो यथे'वं
जन्तु'त्तरुत्तरफलं खलु सम्भुजन्तु ॥ ७३ ॥

आरम्भतो प्पभुति याव तव'ग्गमग्गा
विक्खालितग्घकलुसं सुचिसीलतोयं ।
मेत्तादयामधुरसीतलतायु'पेतं
सोधेतु त्वं'व भवनिस्सितजन्तुमे'वं ॥ ७४ ॥

आ पच्छिमत्तम'भिनिक्खमनाभियोगा
पट्ठाय तं पभवतो परिपुण्णगेहा ।
त्वं सब्बजातिगहतो अपि निक्खमित्थो
एव जना भवदुखा खलु निक्खमन्तु ॥ ७५ ॥

एकग्गतोपलतले निसिता चिरं धि–
धारा सुचित्तुमुतले सतिदण्डबद्धे ।
निब्बिज्झि लक्खणधनुट्ठिति सन्तिलक्खं
खित्ता तयो'नम'नुविज्झतु जन्तुखित्ता ॥ ७६ ॥

त्वं पारमीजलनिधिं चतुरी'ह बाहू–
सत्तीहि सुत्तरि चिरं जनको'व सिन्धुं ।
सम्पन्नविक्कमफलो'सि यथा च सो'व
एवं जना विरियतप्फलमे'धयन्तु ॥ ७७ ॥

११ JPTS ० प्पभन्दं

सत्तापराधदहने सुचिरं सुधन्तं
खन्ती सुवण्णकतरूप समन्तिमन्ता ।
सत्तापराधम'सहीं त्वम'सय्हमे'वं
सब्बे जना पि खमनेन भजन्तु सन्तिं ॥ ७८ ॥

लक्खाधिकं चतुरसङ्ख्यकप्पकालं
ख
सच्चेन सुट्ठु परिभावितवाचिनो ते ।
वाचाय सच्चफुसिताय समेन्ति जन्तू
एवं विसुद्धवचना जनता भवन्तु ॥ ७९ ॥

आदिन्नधम्ममहियत्थिरसुप्पतिट्ठा–
धिट्ठानपारमिमहावजिरा हि तुय्हं ।
सत्तेन केन पि यथा हि अभेज्जनेज्जो
एवं जना पि कुसलेसु अधिट्ठहन्तु ॥ ८० ॥

त्वं सब्बसत्तचिरभावितमेत्तचित्त–
तोयेहि संसमितकोधमहाहुतासो ।
लोकुत्तरं तदितरं हितमा'वहित्थो
एवं जनेसु जनता हितमा'वहन्तु[१] ॥ ८१ ॥

मित्तोपकारपटिपक्खजनापकारे
त्वं निब्बिकारमनसो चिरभावनाय ।
पत्तो'सि लाभपभुतट्ठसु निब्बिकारं[२]
एवं जनानुनयकोपनुदा भवन्तु ॥ ८२ ॥

सम्पन्नहेतुविभवो तुसिते विमानं
युत्तं गुणेहि न्वाभि पदवी विमानं ।
त्वं'वा'धिपारमि'धिरोहिनिया तिलोको
आरोहतू'भयसुखं पदवी विमानं ॥ ८३ ॥

१ JPTS °वहन्त

त्वं वे रहासि समबुज्झि यथा च सम्मा
सम्पन्नविज्जचरणो सुगतो'सि होन्तु ।
लोकविदो पुरिसदम्मसुसारथी'सि
सत्था'सि बुज्झि भगवा'सि तथे'व जन्तु ॥ ८४ ॥

सच्चिच्चाभू निदहितं जनताय तुय्हं
कल्याणवण्णरतनण्णवजातिभिन्नं ।
दुक्खग्गिचोरजलुपद्दुतजातिगेहे
तस्सा[२] सुखं भवतु जीवितुमा'पदाय ॥ ८५ ॥

वाचा विचित्तवरतन्तुगत'ङ्गिकण्ठे
स्वामुत्तासग्गुणमहारतनावली ते ।
वेवण्णिय'त्तानिभवं सकलं पहाय
होतं जनस्स सिरिसङ्गमङ्गलाय ॥ ८६ ॥

तं सग्गुणत्थवदहट्ठसुतिप्पनाले–
निस्सन्दमानगुणनीरनिपानातिन्ते ।
खेत्ते'त्तसाञ्चिनि जना कतलोमहंस–
बीजंकुरी कुसलसस्सफलं लभन्तु ॥ ८७ ॥

आपायिकप्पभुतिदुक्खनिदाघकाल–
सन्तापिता निखिललोकमनोकदम्बा ।
तं वण्णमेघकुसना हसनंकुरेहि
इद्धा भवन्तु मतिवल्लरिवेल्लिता ते ॥ ८८ ॥

हेतुदसाफलदसासमवट्ठितं तं
सब्बत्थसत्तहितमा'वहणेन सिद्धं ।
चिन्तापथातिगनुभावविभावनं ते
भूतानम'त्थु चरितब्भुतम'त्थसिध्या ॥ ८९ ॥

सत्तापराधदहने सुचिरं सुधन्तं
खन्ती सुवण्णकतरूप समन्तिमन्ता ।
सब्बापराधम'सही त्वम'सय्हमे'वं
सब्बे जना पि खमनेन भजन्तु सन्तिं ॥ ७८ ॥

लक्खाधिकं चतुरसङ्खियकप्पकालं
सच्चेन सुट्ठु परिभावितवाचिनो ते ।
वाचाय सच्चफुसिताय समेन्ति जन्तू
एवं विसुद्धवचना जनता भवन्तु ॥ ७९ ॥

आदिन्नधम्ममहियत्थिरसुप्पतिट्ठा–
धिट्ठानपारमिमहावजिरेहि तुय्हं ।
सत्तेन केन पि यथा हि अभेज्जनेज्जो
एवं जना पि कुसलेसु अधिट्ठहन्तु ॥ ८० ॥

त्वं सब्बसत्तचिरभावितमेत्तचित्त–
तोयेहि संसमितकोधमहाहुतासो ।
लोकुत्तरं तदितरं हितमा'वहित्थो
एवं जनेसु जनता हितमा'वहन्तु[१] ॥ ८१ ॥

मित्तोपकारपटिपक्खजनापकारे
त्वं निब्बिकारमनसो चिरभावनाय ।
पत्तो'सि लाभपभुतट्ठसु निब्बिकारं[२]
एवं जनानुनयकोपनुदा भवन्तु ॥ ८२ ॥

सम्पन्नहेतुविभवो तुसिते विमानं
युत्तं गुणेहि नवमि प्पदवी विमानं ।
त्वं'वा'धिपारमि'धिरोहिनिया तिलोको
आरोहतू'भयसुखं पदवी विमानं ॥ ८३ ॥

१ JPTS [illegible]

त्वं वे रहासि समबुज्झि यथा च सम्मा
सम्पन्नविज्जचरणो सुगतो'सि होन्तु ।
लोकंविदो पुरिसदम्मसुसारथी'सि
सत्था'सि बुज्झि भगवा'सि तथे'व जन्तु ॥ ८४ ॥

सच्चिच्चताभू निदहितं जनताय तुय्हं
कल्याणवण्णरतनण्णवजातिभिन्नं ।
दुक्खग्गिचोरजलुपद्दुतजातिगेहे
तस्सा[२] सुखं भवतु जीवितुमा'पदाय ॥ ८५ ॥

वाचा विचित्तवरतन्तुगत'ङ्किकण्ठे
स्वामुत्तसग्गुणमहारतनावली ते ।
वेवण्णिय'त्तनिभवं सकलं पहाय
होतं जनस्स सिरिसङ्गममङ्गलाय ॥ ८६ ॥

तं सग्गुणत्थवदहट्ठसुतिप्पनालि–
निस्सन्दमानगुणनीरनिपानतिन्ते ।
खेत्ते'त्तसाञ्ञिनि जना कतलोमहंस–
बीजंकुरी कुसलसस्सफलं लभन्तु ॥ ८७ ॥

आपायिकप्पभुतिदुक्खनिदाघकाल–
सन्तापिता निखिललोकमनोकदम्बा ।
तं वण्णमेघफुसना हसनंकुरेहि
इद्धा भवन्तु मतिवल्लरिवेल्लिता ते ॥ ८८ ॥

हेतुदसाफलदसासमवट्ठितं तं
सब्बत्थसत्तहितमा'वहणेन सिद्धं ।
चिन्तापथातिगनुभावविभावनं ते
भूतानम'त्थु चरितब्भुतम'त्थसिध्या ॥ ८९ ॥

अङ्गारकासुम'भिलङ्घिय दानकाले
भत्तात्तनो पदपटिच्छकपङ्कजा च ।
या तक्खणे तव पदे घटमु'ट्ठहित्वा
पङ्केरुहं सिवमधुं सरतं ददन्तु ॥ ९० ॥

सच्चेन मच्छपतिवस्सितवस्सधारा
सत्तो दयाय तव वस्सितवस्सधारा ।
गिम्हे जनस्स समयिंसु यथा तथा ता
धम्मम्बुवुट्ठि'व समेन्तु किलेसदाहे ॥ ९१ ॥

छद्दन्तनागपतिना खमता'पराधं
छेत्वा करे ठपित दन्तवरा'व लुद्दं ।
लोके हिताय ठपिता तव दन्तधातु
सेट्ठा जनं सिवपुरं लहु पापयन्तु ॥ ९२ ॥

तं तेमियाख्ययतिनो'स्समुमालकम्हि
ओकिण्णमुत्ताकनकाम्बुजविप्पकिण्णा ।
कारुञ्ञवारिदचुतोदकबिन्दुबन्धू
धातू समेन्तु तव जन्तुसुदुक्खदाहे ॥ ९३ ॥

रट्ठस्स अत्थचरणाय असम्मुखस्स
रामेन दिन्नतिणसङ्खपादुका'व ।
भुत्ता तया चिरम'सम्मुखनागतस्स
लोकस्स अत्थम'नुतिट्ठतु पत्तधातु ॥ ९४ ॥

वुत्तो जनानमु'पदिस्स वराहरञ्ञा
सट्ठिं[4] सहस्ससरदं विय ञायधम्मो ।
आदेय्यहेय्यमु'पदिस्स तया पवुत्तो
धम्मो पवत्ततु चिरं जनताहिताय ॥ ९५ ॥

४ JPTS सट्ठि

मारारिमद्दनहिताधिगमं करोता'-
भत्तो तया वरमहाजयबोधिराजा ।
सग्गापवग्गहितहेतु जनस्स हन्त्वा
सब्बन्तरायमि'ह तिट्ठतु सुट्ठु सञ्ञो ॥ ९६ ॥

सामोदवण्णभजनी गुणमञ्जरी'यं
चर्यालताविकसिता तव सप्फलङ्गं ।
ओकिण्णचित्तमधुपे रसपीणयन्ती[5]
सम्भाविता भुवि पवत्ततु मत्थकेहि ॥ ९७ ॥

सम्बुद्धसेलवलयन्तरजाननव्हा-
नोतत्ततो तिपथगा यति सागरट्ठा ।
धम्मापगा सुतिवसोतरिते पुणन्ती[6]
सम्भारसस्समि'ह वत्ततु पाचयन्ती[7] ॥ ९८ ॥

पञ्ञाणकूपसितपग्गहवायुगाही
सद्धालकारसहिता सतिपोतवाहा ।
सम्पापयातु भवसागरपारतीर-
सप्पत्तनं वरधने पतिपत्तिनावा ॥ ९९ ॥

बोज्झङ्गसत्तरतनाकरधम्मखन्ध-
गम्भीरनीरचयसासनसागरो सं ।
सो सीलयनन्ततनुवेठितञाणमन्थ-
सेलेन मन्थितवतं दिसता'मतं वे ॥ १०० ॥

वुत्तेन तेन विधिना विधिना ततो तं
लद्धानुभूतम'मतं'खिलदोसनासं ।
अच्चन्तरोगजरबामरणाभिभूतं
भूतं करोतु अमरं अजरं अरोगं ॥ १०१ ॥

५, ६, ७, JPTS ०न्ति

सद्धम्मराजरविनिग्गतधम्मरंसि
फुल्लो धुतङ्गदलसंवरकेसरालि ।
सङ्गारविन्दनिकरो समधुं समाधि-
सक्किण्णिको दिसतु सासनवापिजातो ॥ १०२ ॥

आनन्दरञ्ञरतनादिमहायतिन्द-
निच्चप्पबुद्धपदुमप्पियसेविनऽङ्गी ।
बुद्धप्पियेन घनबुद्धगुणप्पियेन
थेरालिना रचितपज्जमधुं पिवन्तु ॥ १०३ ॥

इत्थं रूपगुणानुकित्तनवसा तं तं हितासंसतो
यत्थानुस्सति वत्तिता इह यथा सत्तेसु मेत्ता च मे ।
एवं ताभि भवन्तरऽत्तरतरा वत्तन्तु ता बोधि मे
संयोगो च घनेहि सन्तिहि भवे कल्याणमित्तेहि च ॥ १०४ ॥

॥ पज्जमधु निट्ठितं ॥

The text of the present poem was first published in Roman characters in 1887 in the Journal of the Pali Text Society (JPTS). It was edited by E. R. Gunaratna Mudaliyar for that Journal. No edition seems to have since been taken out, though the text has been repeatedly prescribed for the examinations of the Bombay and other Universities.

All attempts to secure mss. of the poem having failed, the present text is based only on the Roman edition mentioned above. Obvious misprints in the JPTS are corrected in the body of the text and are shown in the foot notes. Other textual problems are discussed in the notes and the introduction.

Editors.

PAJJAMADHU

TRANSLATION AND NOTES

(1) Let the row of nails (of the toes) of the Preceptor, kissed (lit. drunk) with their mouths by the devotees with minds pure and happy, gladden those choicest people ! –The row of nails, which resembles a line of drops of nectar trickling on the petal-like toes of the lotus-like feet (of the Buddha) from the small curled hair (between His eye-brows) which are like the full orb of the moon.

उण्णा wool, fibre; (here) soft curly golden hair between the oye-brows. They act like the sieve (परिस्सावन) through which honey is filtered. They are compared to the full moon because of their golden colour. पपुण्ण (i) rounded, circular, convex, swelling, (ii) full, saturated; the latter sense suits the context. सुद्धसुखितम्मणो (doubling of म् is *metri causa*), सुद्धं सुखितं च मणं यस्स, तादिसो पजाविसेसो, तेन (पादवन्दनसमये) तुण्डेन पीता.

(2) May the charming row of the toes of the Preacher, which surpasses in lustre the series of golden arrows shot by the Devil, the foe, bestow on His disciples victory in the battle (with the Devil) ! –The series of arrows (of the Devil), which has conquered all (other) enemies because of its sharpness, (but) which is (now) transformed and has fallen at the feet of the Teacher.

Construe: माररिपुना खित्ताय सितत्तलाय (= सितताय) जितदिसाय सत्थु पादस्सया (-य) कञ्चनसरावलिया सिरिं या जेति सा कन्ता अंगुलिपन्ति अंगिनं रणजयं देतु। The golden arrows discharged by the Devil fell at the feet of the Master (without

causing him any harm) and were surpassed in lustre by the toes of the Buddha. परिवत्य tr ansforming; the arrows of मार were " transformed (into flowers ") or " retarded " and fell at the feet of the Buddha. सितत्तलाय [शिततया, निशितत्वात्] on account of their sharpness the Devil's arrows were effective against all other enemies, but they became powerless against the Buddha. पादस्सया is truncated instr. sg. like the Vedic तेजिष्ठया तपनी.

(3) Let the feet of the Victor confer shelter (or salvation, निर्वाणपद) on all people! -The feet, the heels of which are well-rounded, extremely delicate and long, and the upper side of which is gradually sloping, golden-hued, tender-skinned, and glistening, like the back of a tortoise.

सुखुम[सूक्ष्म]च्छवि tender, fine skin. सोम्म [सौम्य] gentle, pleasant, smooth. कमतुन्नति [क्रमतः क्रमशः उन्नतिः यस्याः] gradually sloping, convex. पण्हि [पार्ष्णि] heel.

(4) May the feet of the sage bring good fortune (to all)! -The feet, which are free from evil (or dirt), which as it were constantly go on throwing into the background with their own beauty the beauty of the miraculous (seat-)lotus on which they are rested, and which have as though borrowed (lit. kissed) the hue of the pollen (of the seat-lotus).

अच्छेरपंकज and सरोज stand for the wonderful lotus flower on which the Buddha is so often depicted to have taken his seat. सकाय [स्वकया] His own. मद्दिनो [√मृद् to crush, rub off] defeating, surpassing. Emend [illegible]

(5) May the pair of feet (of the Buddha) help us secure victory (over the Tempter) and welfare! -The feet, which bear eight hundred auspicious marks, created by the skilled (creator) as if to proclaim the capacity (of these feet) to administer (भत्तुभात्वं) well-being (i e. salvation) to all (present and) future generations on this globe (अत्र).

भत्तुभाव the power to bestow (भृ to give, supply). व्याकत्तुं inf. of वि + आ + कर to declare, explain. नं (i) तत् (ii) नः our. The first sense is preferred.

(6) May the feet of the Victor conduce to your (ते) victory and welfare! -The feet, which possess the excellent lucky signs, and which are auspiciously ever ready (to help) the worshippers in order that they should enter the highest City of Peace (निर्वाण).

सस्सेवि [स्वसेविन्] *metri causa* for ससेवि His devotees. कल sweet and indistinct, fine, auspicious.

(7) Let the feet of the Buddha purify the people! -The feet, which are the cause of victory and welfare, which have despised even the powerful heads (i. e. Lords) of the three worlds, and which have been resorted to by all people as if with the consciousness of their own downfall after having tried (and found wanting) all things which are like (the Buddha).

सपदेसु (समानं पदं येसं, तेसु) things believed by the people to be as efficient as the Buddha in bestowing निर्वाण. अभिभूय = अनुभूय having tried and found useless. निपातनस्स (= निपतनस्स or निपातस्स *m. c.*) सञ्जाणकं विय as if with the conviction (संज्ञानकं) that they are doomed if they do not seek refuge in the feet of the Buddha. सञ्जाणकं is Acc. for Instr. यदस्सित॰ [यान् आश्रिताः सर्वे लोकाः ते पादाः]

(8) Let the pair of feet, which resembles a mirror in which all the worlds are reflected, and which has been resorted to attentively by all the well-classified people in the world because of the conviction that this pair of feet is the only refuge for all the three worlds, be the cause of making men ready (to go to निर्वाण).

एकसरण the only shelter, protection. विभावना strong faith, conviction. यहिं [यस्मिन्] sc. पादद्वये. सुविभत्तलोको humanity well-marked by sex, caste, religion, riches, etc. The correct compound in *c* would be पटिबिम्बित-सुविभत्तलोकदप्पणाभं; inversions like this are common to all Prakrits. आभा lustre, appearance, similarity.

(9) The feet (of the Master) should bestow all glory on the people!–The feet, on which shine the marks of wheels with the hubs, rims and a thousand spokes, and which appear doubled (on the *two* feet) as if to secure duly (for the people) the divine wealth (of निर्वाण).

लोकुत्तर super-mundane. अधिगम attainment. अंघी [अंघ्री] two feet. पातुभूता चक्का should be पातुभूतानि चक्कानि but the loss of नि is as old as the Vedic विश्वा भूतानि.

(10) Let the feet (of the Buddha) be the refuge of all beings!–The feet, on which the wheel-marks resembling the discus सुदर्शन appear beautiful and doubled as though to be the masters of the entire world and of the Dhamma.

सुदस्सनस्स चक्कसदिसानि is irregular for सुदस्सनचक्कस्स सदिसानि.

(11) Let wealth reside with the people due to the श्रीवत्स mark (on the chest of the Buddha). Let His सोवत्थि [स्वस्तिक] mark bestow welfare on all mortals.

Let the mark of the नन्दिवत्ती (conch-shell) gladden the people. And let His foot-ornament decorate the heads (of the bowing disciples).

श्रीवत्स is the auspicious mark on the chest of the चक्रवर्तिन् and the अर्हत्. नन्दि joy. नन्दिवत्ती or नन्दियावट्टो or दक्खिणावट्टो is a conch having a right-hand turning. Such conch was used for a king's consecration. Here it refers to one auspicious mark on the soles of the Buddha's feet. There is a deliberate attempt to connect the words सिरिवच्छक, सोवत्थि and नन्दिवत्ती with श्री+√वस् स्वस्ति and नन्दि. The popular etymology in the first case makes the poet use the form वच्छतु for वसतु on the analogy of अच्छ from अस्.

(12) May the auspicious throne (of the Buddha) give us firm abode (पीठं) for the prosperity (of all). May the mystical diagram वर्धमान contribute to the prosperity of the people. May the pitcher full (of water) bestow perfection on the devotees (अंगि). May the alms-bowl protect all people from danger for all time.

भद्दपीठ is the बोधिमण्ड, seat of wisdom, on which the Buddha was enlightened. वद्धमान (i) some mystic figure like स्वस्तिकपञ्चक, (ii) dish, platter, lid, begging vessel. The first sense is preferred to avoid repetition. अंगि sg. for the class, जात्येकवचनम्. पुण्णकुम्भ the auspicious pitcher full of water placed at the feet of the Budha. पाती is from पत्ती [पात्री] by compensatory lengthening. Note the formalistic correspondence between भद्दपीठ and भद्द, वद्धमान and वुद्धी, पुण्णकुम्भ and पुण्णत्त, पाती and अपाय.

(13) The white umbrella should remove this heat of sin. The sword should ever destroy the brood of foes in the form of sins. The fan made of palm-leaves

should allay the burning sensation in the form of taints. The bunch of peacock feathers should ward off flies in the form of evil tendencies.

अपनेतं=अपनेतु. The form is in आत्मनेपद. संक्लेस spots, taints, impurities, afflictions. मोरहत्थ [मयूरहस्त] handful of peacock feathers (Mar. मोर्चेले) used as fly-whisks. तालवण्ट [तालवृन्त] stem of palm-leaf. Metre requires the irregular सन्धि, अघातपे`तं (अघातयं एतं) and °मनिसक without the अनुस्वार.

(14) The goad which attracts the eyes of the people towards itself should control the elephant in the form of the (six different) forms of existence. The foot-lotus which alone is the abode of the graces of the goddess of wealth should assume the characteristics of a palace which please the mind.

अत्तनिन्नं [आत्मनिम्नं] towards it. ०निकेतनं`व = ०निकेतनं एव. मनोपसादं (मनोप्रसादकं) पासादलक्खणं like the palace the foot-lotus should afford all happiness to the devotees. For, do we not obtain anything we want if we have access to the palace (i. e. to the king) ?

सब्बगतिs consist of six forms of existence (छज्जीवनिकाया); four दुग्गतिs –निरय hell, तिरच्छानयोनि [तिर्यग्योनि] lower animals, पेत्तिविसय [प्रेतविषय] the world of ghosts or Manes, and असुर demons; and two सुगतिs:- देवा and मनुस्सा. Liberation or निर्वाण is freedom from all these gatis, good and bad.

(15) The pitcher full (of water) placed at the feet (of the Buddha) should very well bestow a gift of boons on the persons who worship (the Buddha). The garland (dedicated) at the feet (of the Buddha) which acts like a fetter binding the minds of the beings should curb the hearts of the pure (i. e. sinless) people.

अत्तभजतं [आत्मभजतां] paying homage to Him. वरा एव पुण्णपत्तं (present). निस्सित [निश्रित] = आश्रित, but here, " placed by the side of. " पादेसु (अप्पितं ठितं वा) दाम. Mark the double meanings of पुण्णपत्त and दामं विमलं जनतं is Acc. for Gen.

(16) The feet (of the Buddha) should (really) decorate the limbs (i. e. heads) of the (bowing) devotees (which they have already but uusuccessfully tried to adorn) with turbans, blue lotuses, jewels and red lotuses. The hand (of the Buddha) which is marked with (auspicious) signs should grant seven jewels in the form of the बोज्झङ्गs which are so precious to those who have embarked in a ship which is controlled by an excellent helmsman (i. e. the Buddha).

Construe: उण्हीस..... पदुमेहि (विभूसितानि) सस्सेवि.. ... करणानि (बुद्धस्स) पादा (वन्दनसमये सम्मा) विभूसयन्तु। समुद्दो [समुद्रः मुद्रायुक्तः] sc. हत्थो. The Buddha while teaching the Dhamma instructs the disciples in the seven बोज्झङ्गs which are quite indispensable (अनग्घक = अनर्घक invaluble) to attain निर्वाण. Here, the Buddha = captain, Dhamma = boat, बोज्झङ्गs = jewels, devotees = merchants dealing in jewelry which they obtain from the ocean.

(17) The mountain Meru at the feet (of the Buddha) should conduce to your prosperity (O you devotees)! –Meru, who possesses the qualities of loftiness and stability, who is (the Buddha's) eternal servant being subjugated by Him, and who always puts on (i. e. borrows) as it were the sheen of (the Buddha's) feet, although he is commissioned (by gods) to uphold the mansion of Indra (i. e.

The dignity and majesty of the Buddha was so great that even the loftiest golden mountain served the purpose of a foot-stool to Him, disobeying the command of the gods that he was to support heaven. जितताय = जिततया. समुब्वहं = समुद्वहन् bearing, here, borrowing, robbing. For, the Buddha's feet were more beautiful than the golden mountain. भवतं = भवतु. भवतं [भवतां] your. विभूति splendour, glory. विभूत्या is Dat. विभूतिया used *metri causa*.

(18) The चक्कवाळ mountain should protect all the people on all sides from the brood (विसर) of all kinds of calamities. The four major continents and the 2000 minor isles should save all beings from difficulties not allowing them time to fall into them.

चक्कवाळ [चक्रवाल] the circular mountain which encircles the known world consisting of several concentric continents with Meru at the centre Beyond the चक्कवाळ there is all darkness. अवतं like भवतं of verse 17 is Imper. 3rd pers. sg. of the आत्मनेपद. अपाय state of loss, woe, निरय, दुर्गति. *d*– अपायपतमानं जन्तुं (अपायपतनं) अदत्व (for अदत्वा, *metri causa*) धारेन्तु। For a similar use of the auxiliary verb दे vide verse 26 and Marathi: संकटांत पडूं न देतां.

(19) The sun should make the lotuses in the form of beings blossom. The moon should cause the night-lotuses in the form of devotion (towards Buddhism) bloom in the lakes of people's minds. All the consellations should conduce to the well-being (of the people). The wheel should lead to victory over the enemy (the Tempter) and the banner should prove to be the banner of victory.

Mark the figure यथासंख्य in *d*. Possibly the poet refers to the sun, moon, etc. painted near the idol of the Buddha.

(20) May the pair of feet (of the Buddha) lead to the good of the people! –The pair of feet, which would challenge (आवहेय्य) in order to subdue (जेतुं) even the sovereign who is surrounded by his assembly of feudatories ruling in his empire (cakka), and who possesses the glory (ललितं) of royalty similar to (अनुगन्त) that of the emperor Sudassana surrounded by his (full) assembly.

ललित grace, charm. अनुगन्त [अनुगन्तृ] similar to. यहिं = यत्र = अत्र, cf. यहाँ in Hindi. The pair of feet would challenge any emperor and would subjugate him on the spot (यहिं). वत्ततं = वत्ततु.

(21) May the conch-mark on the feet (of the Master) give you tranquility (of mind) ! –The conch-mark, which is as it were the conch-shell of Indra possessing the excellent style महाविजय, which he had forgotten (at the feet of the Buddha) when he had come to pay homage to Him, who was sitting cross-legged, and which (afterwards) seems to have hidden (पविट्ठं इव) under His feet when it contacted fear for the Devil.

The conch-figure on the sole of the foot of the Buddha is poetically conceived (उत्प्रेक्षा) to be the conch of इन्द्र. महाविजय was the great name (उत्तरा आख्या यस्स) of the conch, but the name deceived Indra because the conch like a coward sought protection under the foot of the Buddha when मार approached.

(22) Let the pair of golden fish-shaped ear-rings (of the Buddha) be very well helpful to the people to satisfy their desires regarding good luck, food, and enjoyment. Let us (also) plunge into the pond of His foot-lotuses because our minds are as though obsessed on account of the fear of a crocodile (which we may perhaps come across in an actual pond of water).

इच्छा the three principal desires of human beings are शिवेच्छा, भक्तेच्छा and भोगेच्छा. बहूपकरणं = बहूपकारकं or बहूपकारि highly useful (in obtaining the fulfilment of desires). पदुट्ठ [प्रदुष्ट] agitated, intimidated, distressed. पादम्बुजाकर and विगाहितु lose the अनुस्वार for metrical purposes. नो पहोन्तु = वयं (विभक्तिव्यत्यय) पहोम (पुरुषव्यत्यय). The pond of the foot-lotuses is quite safe as there is no fear (धि) of being confronted with a crocodile (कुम्भील) in this pond. आकर mine, (here) pond.

(23) The seven rivers should wash off the dirt (i. e. sin) in the minds of the people. The seven lakes should remove the heat caused by the Afflictions. The seven mountains should afford protection to the people. The banner should conduce to firm faith (in the Dhamma in the minds of the people).

तान [त्राण] protection. पसिद्धि=पसाद belief in Buddhism, freedom from scepticism.

(24) Let your raised seat (sedan chair) be helpful in securing peace (निर्वाण). The chowrie at your feet should completely remove (the heat of Taints) of the afflicted souls (of the devotees). The arched gateway which is raised in order, as it were, to gladden the eyes of good people should contribute to

पाटंकि=पाडुंकि, a Deshi word. उपकारा=उपकारिणी or उपकारिकी. दाहत्तने [जने दाहस्मा (tortures of संक्लेसs as in verse 23)] सु (=सम्यक्) जहतं (=जहातु abandon; here used in causal sense, 'drive away, purge, free, allay'). उस्सित [उच्छ्रित] hoisted. तोरण arch, portal.

(25) The foot (of the Buddha) which has the grace of the foot (विक्कम) of a lion should kill the elephant in the form of sin (अघ)!-The foot, (seeing) which the lordly elephants नाळागिरी and गिरिमेखल bent low (in submission) with their ichor dried up on account of the terrible (बल) fear of the lion and they were harassed as if their temples were being shattered (by that imaginary lion)

Construe:-यस्मि [पदे दिट्ठे] नाळागिरी करिवरो गिरिमेखलो च [करिवरो], मिगिन्दगतभीतिबलावदड्ढदाना [हुत्वा] सिरविदारणपीळिता इव आनता [अहेसुं], तं [बुद्धस्स] सीहविक्कमपदं [जनानं] अघदन्ति हनतु। अवदड्ढ [अवदग्ध] burnt, here 'dried up'. दान ichor, rut. The two elephants were set on the Buddha by Māra. Correct °दाना'नता and गिरिमेखलो च in the text.

(26) The eagle placed at the feet (of the Buddha) should destroy the serpent-like sins of the people. The best of the tigers (at His feet) should completely swallow the wicked people. The best of the steeds called वालाह at His feet should take the people to the City of Peace (निर्वाण) without letting them fall (in hell).

सुवण्ण=सुपण्ण [सुपर्ण]. वालाह or वलाह [बलाह-क] was the name of a mythical flying horse according to the संयुत्तनिकाय. It was probably so colled because it was as fleet as a cloud (वलाह).

(27) [illegible]

as the elephant छद्दन्त did in order to attack in anger the enemies who are full of greed and hatred, should immediately (lit. now) ward off the calamities of the people and should also (अपरं) chase off the joy of the hundreds of enemies.

गलितं remains untranslated. लुद्दत्त [रुद्रात्मन् cruel-minded, or लुब्धात्मन् avaricious]. दुब्भी=दूभी [√द्रुह् to injure] hostil, hating. दिस [द्विष्] foe. तास [त्रास] fear, distress. तासेतु [त्रासयतु] remove, scare away.

(28) The lordly elephant worshipping (उपोसथ) the (Buddha's) feet should bring within reach of all the devotees the sovereignty of all the four continents. The image of the कैलास mountain (at His feet), which is as it were (His) fame and which is as though the maid appointed to shampoo His feet, should do good to the people.

चरणुपोसथ (i) = चरणुपोसक or चरणुपासक waiting on the Buddha's feet; (ii) (the elephant image) dedicated on the उपोसथ day to the feet of the Buddha by some devotee. पादपरिचारिकता should have been ॰ताय, the truncated form being *m. c.*

(29) May the swan at the feet (of the Buddha) stop the tendency of all the people to transmigrate! – The swan, who when the Master begins to laugh is seen (गमको) in a seated posture (वेस) as if his feet are fettered with strong strings, and whose wings are motionless because he is as it were conquered (by the Buddha) as regards sonorous sound and graceful gait.

हंस = हास्य. दह [दृढ] is for the usual दळ्ह, *m. c.* गन्ति=

the Master's laughter. (It is a poetic convention that laughter is white!) He therefore simply sat down. When next he heard the silvery voice of the Buddha and observed His gait, all his pride melted away and he gave up flying in the air. Hence, conceives the poet, the swan has become a mere image of a swan! भवगन्तुकत्त liking for future births in the cycle of worldly existences.

(30) Let the excellent elephant, ऐरावत, quickly take all beings to the city of Indra! –The elephant, who has abandoned the celestial lake and has taken bath in the well of the Buddha's pleasing feet which is all attractive (सब्बरम्म) to all the people.

एरावण [ऐरावण, ऐरावत] the elephant of Indra who was born of the ocean as one of the fourteen jewels at the time of the churning of the ocean. He should normally prefer the lakes in heaven but he instead came to attend on the feet (अंघि, अंघ्रि) of the Buddha which are compared to a big well. The plain meaning of the उत्प्रेक्षा is that there was the image of ऐरावत at the foot of the Buddha's idol. मनसा अभिरूळ्हे = मनापे pleasing. JPTS reads मन्साभिरूळ्हे which is obviously a misprint. रु in the text should be corrected to रू.

(31) Let वासुकि, the cobra-king, protect all! – वासुकि, whose coils imitate the series of waves in the wells in the form of the feet (of the Buddha), who has abandoned his native (सकं) abode to worship the (Buddha's) feet, and who having come (to worship) has taken shelter at His feet considering them to be more pleasant (than his original home).

निस्सित [निश्रित] = आश्रित firmly settled. भंगि row,

(32) Let the king of peacocks who has sought refuge at the (Buddha's) feet and who displays (to the world) much more grace (of his plumage) than is possessed by the golden tuft of hair on the Lord's head, completely destroy the cobras in the form of the sins of the people as in the case of the robber (अंगुलिमाल, who was absolved of all sins on hearing) the (Buddha's) voice when He preached Dhamma.

०कंचनसिखावल + जाति + लील grace of the collection of the golden tuft of hair; or ०सिखावलय + अतिलीलं superior grace; य and ज are many times confused in Prakrits. लुद्दक [रुद्रक or लुब्धक] hunter, here 'the way-layer, अंगुलिमाल.'

(33) As in the case of (the sailor) सुप्पारपण्डित who went in a boat, let the charming four-helmed golden boat anchored at your feet quickly (आसु) take the worthy (lit. rich) people, who are still in the ocean of worldly existence, to the excellent city of निर्वाण which is as beautiful as भरुकच्छ (Broach).

Construe:-ते पदे (निस्सिता) कल......नावा सुप्पारपण्डितगता नावा विय संसारसागरगते सधने जने भरुकच्छकन्तं निब्बाणपत्तनवरं आसु नेतं। The compound should have been गतसुप्पार-पण्डिता (गतो सुप्पारपण्डितो याय सा). सधन rich, here 'ripe for निर्वाण', अर्हत्s. To compare निब्बाणपत्तन to भरुकच्छ is in fact running down निब्बाण. The Ceylonese poet seems to have been enamoured of the wealth and prosperity of that harbour in his time. It is suggested that चतुम्मुख may have a reference to the four Noble Truths.

(34) Just as the mountain Himavat was the cause of the concentration to the Sage (the Buddha) who was ripening his knowledge of perfect enlighten-

Himavat at the feet (of the Buddha) be the cause of cultivating the knowledge of enlightenment to those who worship (the Buddha) in their hearts.

a, *b* refer to some incident in the life of the Bodhisatta when he chose the Himalayan peak for his meditation. भत्तो in *b* is certainly to be emended to भूतो.

(35) Let the करवीक bird encaged at the (Buddha's) feet remove from you all your evil (sinful) talk! -The bird, who is silent (either) because he is decisively (दळ्हं) surpassed by the Sage in (sweet) voice or because he is as it were freed from the bondage of the cage.

करवीक [कलविंक] is a sparrow-like bird noted for its sweet warbling; the Indian cuckoo. जहता = जहतं = जहतु *m. c.* A bird let off from the cage is believed not to be noisy any more as he has no ground to grumble.

(36) Just as the multitudes of birds like the चक्रवाकs, sharks, curlews and जीवंजीवs deserting their acquatic resorts (सरसी, approached and) remained attached to the lotus-like feet of (the liberal) वेस्सन्तर, just so (तहि विय) let the beings be ever whole-heartedly (सु) devoted to the feet (of the Buddha).

मकर a kind of sea-monster or dolphin or shark is called here a bird. Probably the monster was winged. जीवंजीव or जीवजीव Greek partridge, a kind of pheasant, is in Buddhist mythology "a mythical bird with two heads." Due to वेस्सन्तर fulfilling the दानपारमिता

be content, or satisfied'] pres. pt. after which we add अहेसुं. सरसीं'व भुत्तं is to be emended to सरसिं'व मुक्त्वा (!) and वेसन्तरेन चरणम्बुजि to वेसन्तरस्स चरणम्बुजे.

(37) Let the kinnara couple standing at His feet lead (the people) to the right comprehension of the (Noble Eightfold) Path in its entirety!–The couple, which suggests (by its presence) as it were the presence (भाव) of the Bodhisattva accompanied by his wife who had attained the state (i. e. birth) of चन्दकिन्नर.'

On seeing the kinnara couple at the Buddha's feet the poet is reminded of the Bodhisatta who was once born as चन्दकिन्नर. सामग्गि [सामग्री] entirety, thoroughness; for, half knowledge is a dangerous thing. पटिपत्ति complete understanding. वे [वै] indeed.

(38) Let the bull (at His feet) carry the burden of the select (devotees) to the capital *par excellence* (सं) (i. e. निर्वाण). Let the cow with her calf yield milk in the form of spiritual joy (पीति, to the people). Let the six heavens which can be attained at will gladden His devotees. Let the sixteen sanctuaries containing relics support monks who are practising meditation.

सं [सम्यक्] may go with राजधानी or with वहतु. झायि [ध्यायिनं] sg. for class of monks. धातुधाम or धातुगब्भ [> डागब, डागोबा] receptacle for ashes, relics, etc. of the Buddhists. The हीनयान followers have 16 such shrines.

(39) Let the creatures at His feet destroy all the (good and bad) gatis (transmigrations) of the

became fearless of one another on hearing the voice of the Victor melodious (मनुञ्ञ मनोज्ञ) like that of the cuckoo, and who (thereby) overcame (lit. gave up) the cycle of births (गति) and as it were sat as creatures at His feet.

पच्चनीका [प्रत्यनीकाः] natural enemies having hereditary hatred for one another as mentioned in verses 26 to 38. गति = भवाभव = चुतुपपत्ति, existence after existence. निब्बाण consists in release from the six gatis–गतिविप्पमोक्खं परिनिब्बाणं। करवीकसर is one of the महापुरिसलक्खणs.

(40) Let the pair of your shanks, O Sage, which are like a pair of golden gourds, and like the buds of the flowers of the blue lotus and sannira, remain quite ready for all time for (i. e. to receive) the festivities (of the devotees) and for their auspicious onlooking!

काहळ [कुष्माण्ड, कूष्माण्ड] kind of pumpkin-gourd, white gourd; Pr, कोहण्ड, काहल (वाद्यविशेष), कोहल(ळ). इन्दिराय is metrical shortening of either इन्दिरालय or इन्दिरायतन blue lotus. सन्नीर is Deshi सन्निर(i) some green vegetable or (ii) kind of cucumber. In either case the buds of their flowers must have been long.

(41) May the pair of your knees be helpful for (the people of) the three worlds to decorate their spiritual bodies (निगत्त)!–The knees, which appear like the two toilet-mirrors (or play-buds) of the goddess लक्खी, the fleshy fatness of which imitates an ear-ornament, and which are similar to the charming bubbles of the sea.

मकुर (i) mirror, (ii) मकुल bud. ताटंक or ताडंक kind,

tic (साधारणधर्म) in the three similes is the convex shape of the Buddha's well-developed knees. ०निजत्त loses the अनुस्वार m. c.

(42) Let your thighs give the people all good qualities!-The thighs, which are comparable to the excellent tusks that were given away (in charity, to accomplish शीलपारमिता) by छद्दन्त, which are like the gradually tapering trunks of an elephant, and which resemble the stems of golden plantain-trees used as play-things by लक्ष्मी in her sport-lake.

तं = ततः next. छद्दन्त's tusks the hunter could not cut off. The dying elephant therefore sawed them with his trunk and offered them to the hunter!

(43) O Sage, let the chriot in the form of your hips quickly (लहु) carry all beings in the three worlds to the pleasant and auspicious city (of निर्वाण)!-The chariot of hips, which has a pair of wheels in the form of your wonderful feet, fixed to the double axle in the form of your shanks, to which is (harnessed) a lovely (मनोज) horse in the form of your mind; and which carries लक्ष्मी in it (i. e which is beautiful).

जंघक्खक=जंघा+अक्खक [अक्षक].चित्तपादचक्क either the feet are compared to wheels or the wheel-marks on the soles are said to be the wheels of the chariot. मनोज = मनुञ्ञ [मनोज्ञ] prob a corruption in the text. सोनी [श्रोणी] is equally possible in Pali. लहुं पापयातु is for लहुं पापयतु m. c.

(44) Let your navel completely (कलं) quell the heat (घम्म, घर्म) in the form of the calamities that befall your devotees! The navel, which has the same

of the line of hair (on your stomach the water in which) flows from the side of the big lake in the form of your august (रम्म) chest.

रम्मोर=रम्म+उरस् sandhi as in Sk. पाकट [प्रकट] clear, clean, *or* big. ०पणालिकाय कोटिकायं तिट्ठति इति, ०पणालिककोटिकट्ठा. Mark the shortening in पणालिका which is allowed optionally to first members in a compound. केळिता is to be interpreted to mean "like." केळायति (from केळि) to sport, amuse with, and also "to ridicule, imitate." Hence केळित=विडम्बिका. The heat of disasters is allayed by the water in the navel-reservoir where it is drained by the canal of रोमावली from the big lake of the chest!

(45) All the people (devoted to the Buddha) are whirling round and round and drowing in the whril-pool in the form of the navel (of the Buddha) situated in the ocean in the form of His beauty agitated by the waves (also streaks, tinges) of His bright complexion. Helpless (विवस) as they are, they have to drink a great quantity (निवह) of water in the form of His grandeur. (Consequently), let such people reach the state of unconsciousness induced by the pleasure of experiencing transcendental समाधि.

A swimmer caught in an eddy of the troubled (आलुळित) ocean has to drink without reserve (विवस) or hesitation much water and be unconscious. The devotees also should meet with a similar happy accident and be intoxicated (मुच्छित) by concentration. आलुळित moving, stirred, rolled on, covered with. निमुज्जित plunged into caught. पयातु enter into.

(46) O Sage, let the creeper in the form of the

promptly bestow the auspicious fruit (i. e. निर्वाण) on the devotees!–The row of hair, which resembles a current of water in the form of compassion overflowing the deep lake in the form of your mind.

रहद [ह्रद] lake. परिपूरयित्वा सन्दमान॰ flowing after filling to the brim. तं [तत्] next. रोमालि [रोमन्+आलि] thin line of hair. देतं = देतु. भजतं = भजतां worshippers.

(47) The chess-board in the form of your charming chest, which has four quadrants (विभत्ति) made by the lines of short curly hair, and which is as it were a fitting (सज्जो) sport requirement of लक्ष्मी, should become the incentive (हेतु) to start the game of dice with a view to secure the happiness of heaven and of salvation to (the devotees) who are (still) addicted to betting for obtaining the (lower) pleasures of the three worlds.

विभत्ति chambers, compartments. अपवग्ग[अपवर्ग] = निर्वाण. सोण्डक [शौण्ड, शौण्डक] addicted. होतं = होतु.

(48) Let the branch-like arms of your Kalpa-tree-like body, which resemble the trunks of a pair of she-elephants in the form of Love and Compassion which reside (गाहमान) deep in the depths (उदर) of the lake in the form of your mind, give the Auspicious Fruit (of निर्वाण) to all devotees.

मेत्ता love, करुणा compassion, मुदिता joy, and उपेक्खा equanimity are the four विमुत्तिs of the mind. देवरुक्ख The celestial trees : पञ्चैते देवतरवो मन्दारः पारिजातकः। सन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम्॥ In the heart lived the two cow-elephants, मेत्ता and करुणा. The two arms appeared

(49) Let your red palms be the cause of good fortune (to all persons) on the earth!–The palms, which have gone red with blood at the time of your lopping off of the head of the foe in the form of sin and which bear the semblance of two red lotuses hanging down and shining with excellent petals covered with dew drops.

नीहार dew. अग्गदल best petals. व्यालम्ब topsyturvy because the palms of the hands also hang low. भंगि disguise, pretext, fashion, appearance. लुनत = लवन cutting. भवुं = भवेयुं If palms are lotuses, fingers are petals, and nails are dew drops.

(50) Let your back, similar to a broad golden causeway, and having the grace of the perambulating ground, as it were, for the Goddess of Beauty to tread on (चरित) -act as a bridge (for men) to cross the ocean of संसार as it once did over the muddy path (for दीपंकर).

विब्भमा [विभ्रमा] looking as graceful as. संकम [संक्रम, Mar. सांकव] road, passage. The story of सुमेधब्राह्मण who lay in mud on the way of the first Buddha दीपंकर is told in the निदानकथा and बुद्धवंस.

(51) In order that the people should be enabled to reach (lit. enter, विसितुं) the Auspicious City (of निर्वाण) when there begins to spread the attractive sound of the drum (भेरि, भेरी) in the form of the preaching of the excellent Doctrine, may your throat act as (भावंभजा) the beautiful golden tabor (मुतिंग, मृदंग) and drum for the (spiritual) good of the beings.

(52) Let your lotus-like face, which is the abode

out the fragrant honey of the Dhamma (Law), gladden all the highly (सु) worthy (भाजने) people with that juicy (honey of Dhamma).

Construe: जनविलोचनचंचरीके (large black bees) अत्तनिन्न [आत्मनिम्नं towards itself] आकड्ढयं [आकर्षन्]. सोरब्भ.....निसन्दमानं (च) ते लक्खी... ..म्बुजं तेन सरसेन (धम्ममकरन्देन) सुभाजने (जने) पीणेतु। निसन्दमान [निष्यन्दमान] dripping out. The compound in *c* should have been निसन्दमानसोरब्भ सोरब्भ = सोरभ्ययुक्त] धम्ममकरन्दं.

(53) Let your plump (स्थूल) cheeks, which are like the two wheels of the circular (वत्त, वृत्त) chariot occupied by लक्ष्मी, which are similar to a lion's cheeks and which possess two ears as if they are the two auspicious ears-ornaments, gladden the minds of the people.

If the cheeks are equal to the wheels (रथंग, रथांग), the round (वत्त) face which is so handsome (लक्खीसमारुहित, लक्ष्मीसमारूढ, which should really be समारुहितलक्खी०) is equivalent to the chariot. लीलं=लीलायुक्तं=सदिस. जनत्ते (जन+आत्मन्) (i) minds (ii) bodies. Admitting pun also on अलंकुरुतं, we can translate *cd* thus: As the auspicious ear-ornaments would decorate the bodies of persons similarly may the cheeks (of the Buddha) gladden the people's minds.

(54) Let your two reddish lips suppress the sins of the people!- The lips, which possess the beauty similar to that of a pair of coral creepers found in the sea of beauty, whice have the lustre as that of a sprout of the Divine Tree in the form of the body (of the Buddha), and which surpass (lit. vanquish) the beauty of the honey of the red round

In the ocean of the Buddha's person had taken root two coral creepers, and they were the lips. In line *b* the Buddha's body=देवतरु, and lips = foliage of that tree. पराजि = पराजयि. वत्तारविन्द is the full-blown red lotus. Its juice must be more red. But the lips of the Buddha were still more red. अधोकुरुतं=अधोकुरुतु repress, here "destroy."

(55) My lord, let the boat of your coral-like lips, which has the sails (लकार, cf. लंगर) of the two eyebrows, which has the main mast (कूप, कूपक) of the nose, at the top (मत्थक) of which birds in the form of the soft hair (between the eyebrows) come to roost (गत), and which (boat) is sailing in the ocean of your excellent limbs, -be useful to all people to cross this ocean of the circle of existences.

उण्णा एव सकुन्तिनो। ते गता मत्थके यस्स। सो नत्थुकूपो ... . The compound is quite awkward. गत्तुत्तर [उत्तर + गात्र] limbs par excellence. मत्थक may refer to the dove-cot or pigeon-house at the top of the mast. उण्णा (cf. verse 1) was regarded as one of the बत्तिसमहापुरिसलक्खणानि.

(56) Let the row of your teeth, which is engaging because it is covered over (विनद्ध) with the grace of a line of filaments in the interior (उदर) of a half (ईसं) opened lotus, and which is similar to the garland of मालती flowers put on by सरस्वती, offer (spiritual) diversion to the minds of those people (who are devoted to you).

ईसं [ईषत्] slightly. वानीवधू speech (वाणी) personified as a woman, the goddess of learning. तस्सं *m. c.* for तस्स.

(57) May your tongue, which is as it were a red slab of stone in the spring of the excellent Dhamma, which is the charming (कल) stage for the

(तरणी) to reach the Saddhamma, which is fixed (निहिता) (in your mouth) and is dear (to all), be useful for crossing the ocean of the cycle of births.

(58) You (तुम्हं = तुम्हे) should cause a complete (अलं) union of the people who have a mind to listen to you (सोतुकामी) with the bride in the form of full Liberation (आमोक्खमुत्ति) residing in the palace of your mouth, sleeping on the red bed of your tongue having two pillows of your lips and with the pillow covers (कंचुकित) of (the white linen of) the rays of your teeth.

रत्तधर = रक्त + अधर. आमोक्खमुत्ति perfect or right sort of salvation. संगममलं = (i) संगमं अलं, (ii) संगं अमलं. We follow the first sense. तुम्हं कुब्बन्तु = तुम्हे कुब्बथ। जनसोतुकामि = सोतुकामि जनं devotees that are earnest to hear (सोतुं कामो यस्स सो) the Dhamma and thereby be united with the bride in the form of निर्वाण. Cf.–अपारुता तेसं अमतस्स द्वारा ये सोतवन्तो पमुचन्तु सद्धं। महावग्गो।

(59) Let the lofty (उरु) and charming plantain tree in the form of your nose, having the charming (अभिराम), young (अभिनव) and tender (वर) leaves in the form of your उण्णा, having full-grown, quivering and blue leaves in the form of your eyebrows moving gracefully, and having the water-basin in the form of your mouth, -conduce to the weal of all people.

The translation takes for granted the following emendation: तथा उण्णाभिनवपत्तवराभिरामा which expression qualifies कदली. लीलोल्हसन्त is taken with both, भमुक (Pr. भमुहा, भमुही, भमुआ, equivalent to भ्रू) and पत्त.

(60) Let your eyes having lustre similar to that of a pair of five-hued peacock feathers of the two peacocks in the form of your creeper-like ...

brows perching on the surface (पिट्ठिका) of a yellow (हरि) slab of stone (in the form of your forehead) placed in the natural spot of ground (थली) in the form of your hair (वाल), -wipe off the dust of sins in the minds of the people

पंचप्पभा the 5 colours are: black, blue, red, yellow and white. थली [स्थली] is अकृत्रिमा भूः as opposed to स्थला. The forehead is like a golden (हरि) slab of stone in the forest of the naturally growing hair of the Buddha. The two eyes are to act like the मोरहत्थ of verse 13 in dusting away (पुञ्छ) the sins of men.

(61) Let your eyelashes, which have an arrangement (भंगि) resembling (two) lines of bees entering (two) blue lotuses (इन्दीवर), which are like two rows of flower bunches (गच्छ) on the sides of (two) lakes full of five-coloured lotuses, and which are partly (इव) concealing the lustre of your eye-lotuses, -make the people who have lost their lustre disappear from here (इह) (i. e. help them regain their original lustre).

भिंगिक [भृंगक] bee. भंगि mode, arrangement, appearance. गच्छ bouquet पम्हावली [पक्ष्मावली] row(s) of eyelashes. सिरिगते should have been गतसिरीके (लोके). तिराकरोतु = सस्सिरीके करोतु. तिरोकरणी [तिरस्करिणी] curtain, screen. In *a*, इन्दीवर = pupils in eyes, भिंगिक = eyelashes. In *b* सर = eyes, गच्छ = eyelashes. Correct: ०भंगि (no dash); ०सरतटे.

(62) Let your ears, which are like a pair of tender and long (लता) lotus-stalks that are turned golden (पिंजर) due to the rays (अंसु) of the opening (हंस) lotus (कंज) in the form of your smiling face and the rays of the circular (वत्त) and blooming lotus in the form of your eyes, and which (ears) are as it

become the incentive for the people today to excel (अतिचार) over (the heretics).

वत्तुल्लस=वत्त+उल्लसन्त हंस [हसत्] (i) in bloom (ii) smiling. पिंजर red, yellowish-red, golden. मुलाल [मृणाल] stem of lotus. The ears were reddish with the two red lotuses, the face and the eyes. अतिचार acclerated growth, superiority; healthy exercise to minds.

(63) भूरिदत्त bestowed wealth on those who dared to reach the depths of his ant-hill (तग्गाहिनो). Just so, O sage, let your उण्णा which is situated above the nose (घान, घ्राण) and which possesses the grace (विब्भम) similar to that of the coils of the serpent-king, भूरिदत्त, lying on the top of the anthill, bestow wealth on the people soon (तुण्णं, तूर्णं).

भोगवलि = भोग + आवलि; घानोपरिट्ठित = ०ता both short enings *m. c.* घान is = वम्मीक and उण्णा = coils of भूरिदत्त.

(64) Let your eyebrows be ready to secure victory over the enemies in the form of evil deeds! –The eyebrows, which are like two victory banners hoisted by the goddess of Beauty when she won victory over all the (beautiful objects in the) world, which (banners) are fixed ready (बद्धसिद्धा) over the lofty (उरु) and grand (चारु) gate (परिघ) in the form of your nose, and which flutter (विलुठन्त) in the breeze of the fair blue (नीलाभ = नील + अभ्र).

रूपिन्दिरा = रूपश्री. अखिललोकरूपं विजये=०रूपस्य विजये; the use of Acc. in such cases is pretty common in Pali in place of Gen. Thus, भण्डं भाजनकाले in कूटवाणिजजातक. नीलाभवात prob. refers to the forehead. सज्ज=सज्जा *m. c.*

(65) May your large portico-like (पिंडक) nose

sins! -The nose, by which the joint of the face (बुन्द) is made (निवेसित) with the stone(-like part between the eye-brows where, the उण्णा grows (अस्सित, आश्रित=आश्रयभूत), and which possesses the golden umbrella of the forehead with the blue (steel) frame of the eyebrows (and the cloth of the hair) and which (umbrella) is as it were held over the head of the Beauty of the lotus-like mouth.

बुन्द=बोंद or बोंदि, a Deshi word, 'mouth,' body. पिण्डक round substance, button, shed in front of door supported by columns at regular intervals. अघातप for ०पं *m. c.* रुंधितुं (sc. होतु) ward off. ०सिरसि+उस्सित (उच्छ्रित/held)+आभं like. नीलपट्टिका may also be the decorative border.

(66) Let your head cure the diseases of the eyes of the people! –The head, with your vision rolling (or charming) on account of your pondering (विलोचन) over the (five Khandhas like) रूप, वेदना, etc., which possesses the beauty of a rounded (वट्ट) jewel ground (or rubbed) on the whetting stone, and which possesses the characteristics (लक्खी) of a mass (पुंज) of ointment made out of those magical (सिद्ध) herbs which bestow निर्वाण (अमत).

रूपंकवेदन is a difficulty. Probably the पंचस्कन्धs are meant. बान = वान rolling, moving *or* = बाण a Deshi word meaning सुभग. निसान [निशाण] touchstone, whetstone. लक्खी (i) लक्ष्मी, possessing grace similar to, (ii) लक्षिन् having the लक्षणs. नयनामय eye troubles, ocular diseases.

(67) May your curls, which appear like blue lotuses put with a parting line, (as if) to celebrate some festival, on the pitcher in the form of the head

(सत्खन्ध) and arms, -conduce to the well-being of the three worlds.

सिरिघत should be corrected to सिरघट. सविभत्तिकं with a parting (Mar. भांग) of hair.

(68) O Sage, let the halo of light about your (head) bestow good on us! -The halo, which emits (सारयन्ती) (rays) as graceful as (ललितं) a series of lamps placed on a blue slab, precious as if it is golden, in the form of your forehead, and which has the get-up (आकार) of the golden garland on the head of the goddess of Beauty.

सारयन्ती can also be स्मारयन्ती reminding the onlooker of. हेमग्घिये नीलसिलाकपाले ठपितं पज्जोतजालं यथा तेजं सारयति तथा etc. is the idea compressed in *a*, *b*.

(69) Let that (अयं) halo of light spread a fathom about you (ते) at the time of your being a peacock emit grandeur! -The halo, which resembles the splendour of a whole bed (चक्क) of jasmine flowers (चन्दक) blooming (विकत) at sunrise, and which is as it were the manifestation (विकति) of the rainbow on the high peak of mountain Meru envelopped (अवनद्ध) with clouds.

ब्याम = व्याम (Mar. वांव) fathom. पमालि [प्रभा+आली] collection of rays. Such halo of light is a महापुरिसलक्खण. चन्दक eye in peacock's feather, moon-light, eyeball Jasminum Zambac. The last sense is accepted. The compound in *c* qualifying इन्दचापविकति should have been मेघावनद्धहेमसेलुन्नतसिखरट्ठा।

(70) May the highest perfections practised by you (पूरतो ते) since your prayer (to be a Buddha) fill the minds (कत्ते आसन्न) of the people with the ...

these perfections, viz, the purity (सुचि) of charity, character, renunciation, wisdom, endeavour, forbearance, truthfulness, resolution (अधिट्ठान) love and equanimity.

पारमीs or पारमिताs are called बोधिकारका or बोधिपाचना धम्मा the 10 conditions of Buddhahood, states of completeness, perfection of the powers of ,head and heart which the बोधिसत्त attains in several births. पणिधि [प्रणिधि] or पणिधान aspiration, prayer, wish, resolve which the Buddha as सुमेधब्राह्मण took at the feet of दीपंकर, the first Buddha. This resolve was the impetus to attain Buddhahood. सील morality, good conduct. नेक्खम्म self-abnegation, desirelessness [नैष्काम्य] *or* renunciation [नैष्क्रम्य] *or* actionlessness [नैष्कर्म्य]. विरिय exertion, energy, perseverance. खमा [क्षमा] or खन्ति [क्षान्ति] patience, forgiveness. मेत्ता [मैत्री] friendship, kindness. उपेक्खा [उपेक्षा] indifference, balance of mind.

(71) Let the creeper of your perfections bestow the desired fruit (of निर्वाण) on the people! – The creeper, which has the seed in the form of determination (पणिधान) which is realised (पत्त) by gradual stages; which has grown on account of the sprinkling of the water of compassion arising from the cloud in the form of your mind; which gives the fruit of the knowledge of the omniscient; and which is guarded with the enclosure in the form of mindfulness.

चेतोधंराय here the heart is compared to a cloud. अधंराय or ऊर्धराय is a corrupt form. Is it उद *or* ऊधस् *plus* राज meaning the "grand cloud"? Or, is it to be connected with the Vedic ऊदर a granary (or cloud)? सति [स्मृति] carefulness, heedfulness, अप्पमाद. वाड [वाट]

(72) You alone (तं व) can make the Kunda flowers and the night-lotuses in the form of your devotees bloom (i. e. enlightened)! -You, who are like the moon having nectar-rays in the form of your virtues of the accomplished perfections (पारमि), and who have gradually (कम) grown (like the moon) from your appointed (पदिट्ठ) day (of पणिधान) during the bright fortnight in the form of the preparatory period of Buddhahood (consisting of several existences) till the full-moon day in the form of your enlightenment (*or* till the वेसाखी पुण्णिमा on which you were enlightened).

पदिट्ठ can also be उपदिट्ठ, the day on which you were instructed by दीपंकर. संभारकाल cf. अनन्ते बोधिसंभारे परिपाचेसि नायको। the period of apprenticeship to be a Buddha. अमतरंसि [अमृतरश्मि] moon. कुन्द (jasmine) and कुमुद are bloomed by the moon. पबोधयेय्य = पबोधयेय्यासि.

(73) Just as since the time you resolved (अभिपत्थन) tobe the Buddha you accumulated (संवड्ढयि) the continuity of gifts and the (consequent) continuity of the merits (फल) of giving gifts right up to your last birth in which you surrendered even the obtaining of the auspicious reward (i. e. निर्वाण), similarly let the beings also enjoy every higher and higher reward (of their दान i. e. let them fulfil the दानपारमी).

अभिपत्थन [अभिप्रार्थन] = अभिनीहार, पणिधि, पणिधान, resolution.

(74) Let the pure water in the form of your spotless character, which has washed off your dirt of sin since you began in the beginning to practise the पधान penance, and which is possessed of sweetness and coolness in the form of friendship and compassion

respectively, -wash clean the people who are addicted to संसार, as it purified you.

अग्गमग्ग [अग्रमार्ग] the noblest path, the पधान [प्रधान], strenuous struggle and exertion to attain निर्वाण. विक्खालित = विक्षालित = प्रक्षालित cleansed, rinsed. अग्घ is अघ *m. c.* निस्सित [निश्रित] devoted to.

(75) You freed yourself from all the house-like existences till in the last existence you practised (अभियोग) the (great) Going-forth (अभिनिक्खमन) from your opulent (परिपुण्ण) house where you could have your say (पभवतो). In a like manner let all the people be freed from the misery of worldly life.

निक्खमन [निष्क्रमण] or महाभिनिक्खमन refers to the eventful deserting of संसार by सिद्धार्थ गोतम. पच्छिमत्त [पश्चिम + आत्मन्] last birth. जातिगह can also be जातिग्रह taking birth, but जाति is many times compared to a house and तण्हा to गहकारक. भवदुखा for भवदुक्खा *m. c.*

(76) The point (धारा) of your intellect (धि = पञ्ञा) (first) sharpened for long (चिरं) on the surface of the grinding stone (उपल) in the form of concentration, (then) tied to the stem (दण्ड, of reed or cane) in the form of mindfulness, (then fixed) at the tip (तग्गे) of the arrow in the form of your noble mind, and (lastly) set (ठिति) on the bow in the form of the three लक्खणs, pierced through its target in the form of Peace (i. e. निर्वाण). Let that point of intellect also (अनु) destroy the distractions (खित्ता) of beings who are distracted.

एकग्गता [एकाग्रता] = समाधि. उसु [इषु] arrow. सति [स्मृति] alertness, निब्बिज्झि (निर् + √व्यध्) hit, strike. लक्ख = लक्ष्य bull's eye. लक्खण the three characteristic marks of existence are: अनिच्चता transitoriness, दुक्ख suffering and

अनत्ता non-soul. खित्ता = खित्तानि [क्षिप्तानि] distractions of mind like the मिच्छादिट्ठि etc ; *or* खित्ता night, 'darkness'. 'ignorance,'. तयोनं = तेसं *m. c.* Line *d*:-ये जन्तुखित्ता (= खित्ता जन्तुनो), तयोनं खित्ता ते धीधारा अनुविज्झतु।

(77) You, the clever one, have here (इह) acquired (संपन्न) the fruit of the perfection of endeavour (विक्कम = विरियपारमी) and crossed well (सु + उत्तरि) the ocean of perfections on the strength of your arms (struggling for) a long time (चिरं), like king Janaka who crossed the sea. Just so, let all the people succeed in reaping the reward of exertion. चतुरीह = चतुरो इह. विरियता = विरिय-पारमिता. एथसन्तु reach.

(78) Your forbearance accompanied by calmness of mind (समन्ति = सम or सन्ति) was like (कतरूप = ०पा *m. c.*) gold well smelted (सुधन्त, सुध्मात) for a pretty long time (सुचिरं) in the fire of the tortures by the creatures done to you. By virtue of this forbearance you tolerated all the unbearable offences of the people. Similarly, let all people attain Peace (i. e. निर्वाण) by cultivating forbearance.

It is only when people insult you that you can show your [illegible] and सोरच्च [सौरत्य tenderness, sympathy]. Cf. the story of [illegible]हिका गहपतानी, and कुमारसंभव, 'विकारहेतौ सति [illegible] त एव धीराः॥'

(79) Your speech was properly tempered (परि-भावित) with truth for a period of four lac Asankhye-yas of aeons ([illegible]) All beings were appeased (समेन्ति) with that speech saturated (फुसित) with truth. Similarly let all people be endowed with a pure (i. e. truthful) speech.

असंखिय [असंख्य] an exceedingly large number. कप्प [कल्प] ages, cycles [illegible] cultivated, cultured, sea-soned etc.

(80) Yours is a lofty (महा), stable, and well-esta-blished mountain in the form of the 'perfection of determination', based (or situated) on the earth in the form of your acquired (आदिन्न, आत्त) merit, and invulnerable (अभेज्जनेज्ज, अभेदनीय, अभेद्य) by any weapon whatsoever. Similarly, let all people make a resolve to do good things.

०महिट्ठथिर० = ०महिट्ठं + थिर० सत्तेन should have been सत्थेन [शस्त्रेण] otherwise it would mean 'by any individual being.' अधिट्ठहन्तु [अधि + √स्था] stick steadfastly.

(81) With the waters in the form of your mind practising (भावित) for ever love (मेत्त = मेत्ता) to-wards all beings, you have extinguished the great fire of your anger, and have thus brought about (आवहित्थो) their good both here (तदितरं = लौकिकं, लोकियं) and hereafter. Let all the people do good to others in a like way.

(82) Due to long practice you remained dispa-ssionate when friends helped you or when enemies offended you; and you reached a very unperturbed state of mind even when you got profit, power and happiness (अट्ट). In the same way, let all people banish (√नुद्) love and harted (from their hearts)

Not being affected by उपकार or अपकार is उपेक्खा. भावना continuous practice, cultvating. पभुतट्ट = प्रभुता + अट्ट (= सुख) *or* प्रभुतात्व but the latter form is defective. सुनि-ब्बिकारं in *c* is सुनिब्बिकारत्तं *m. c.* अनुनयकोप = अनुनयपटिघ = रागद्वेष. अनुनय conciliation, परिणय. कोप wrath, hatred.

(83) You alone, knowing (संपन्न) the group of primary causes of rebirth, climbed the पारमिता-ladder and (stepped into) the palace of निर्वाण (पदवी) having

(युत्त) and situated in the Tusita heaven. In the same manner, let the people in the three worlds mount the palace of निव्वाण and get (there) the happiness worldly and otherworldly.

हेतु is opposed to पच्चय [प्रत्यय] minor causes of the peregrination in संसार. अधिरोहिनी a ladder with the 10 rungs in the form of the पारमिताs.

(84). Let all the people be like you ! -You, who are perfectly enlightened in quietude, who are endowed with knowledge and good conduct, who are well-versed (सुगत), the knower of the world, the skilled (सु) charioteer of the bull-like people, the teacher, the enlightened one (बुज्झ) and the blessed one.

०विज्जचरण = विद्या + आचरण. सुगत [शोभनं गतं ज्ञानं यस्य] the wise. लोकंविदो = लोकज्ञ. दम्म [दम्य] to be restrained, the bull or horse to be trained for the yoke. The antonym is धुर्य.

(85) You have deposited (निदहितं) with the people, -who are (living) in a house in the form of mortal life (जाति) infested with sorrow, fire, thieves, and flood, -happiness, arising from your pure mind, and quite distinct from (अतिभिन्न) the happiness of possessing an ocean of jewels of variegated (कल्याण) colours. Let (therefore) these people (overcome) the calamities, live and secure that happiness.

निदहितं [निहितं from नि + √धा, cf. निधि, निधान] bestowed as a treasure. उपद्दुत [उप + √द्रु] threatened with. जीविउं = जीवितुं. In other Prakrits उं is the suffix of both the inf. and the gerund. The happiness deposited with men is probably the Dhamma which gives निव्वाण.

(86) Your speech, which is like a long jewel-necklace put on (आमुत्त) by you in the form of your various good qualities, and woven in a thread of variegated colours, should be transferred to the throats of the devotees (अंगिकंठे), should remove all their paleness (वेवण्णिय), and should bring about their auspicious union with wealth.

Construe: विचित्त.......गता स्वामुत्त........रतनावली [इव] ते वाचा अंगिकंठे [तिट्ठतु], जनस्स अत्तनिभवं सकलं वेवण्णियं पहाय [तस्स] सिरिसंगममंगलाय [च] होतं ।

If speech is the necklace the seven notes of the voice are the colours of threads, and the virtues of a good orator are the jewels. वेवण्णिय [वैवर्ण्य] punningly means the wrong syllables (वर्णs) or the loss of syllables in a defective speech. The necklace also removes the 'paleness' of a person when it is put on. अत्तनिभवं [आत्मनिभवं] within oneself. सिरी [श्री] (i) wealth, (ii) निर्वाण.

(87) Let the people get the fruit of the harvest in the form of good luck (i. e. निर्वाण) reaped in the field in the form of (सञ्ञिनि) the body. -The field, which has seed-sprouts in the form of horripilation, which is made wet because in it is absorbed (तिन्ते) the water in the form of the virtues (of the Buddha), which (water) flows (in the field) through the channels in the form of the ears (of the devotees) from the lake in the form of the praise of your merits.

पनालि [प्रणाली] big pipe, canal, water-conduit. तिन्त (p.p.p. from √ तिम्, तेमेति) moistened. अत्तसञ्ञिनि [आत्मन् + संज्ञा+इन्, आत्मसंज्ञके] by अत्त we mean body or mind. कतलोमहंसबीजंकुरी = कृतरोमहर्षबीजांकुरवति loc. sg. qualifying खेत्ते.

(88) By the showers (lit contact) of the cloud in the form of your words (वण्ण), let the kadamba trees in the form of the minds of the people which are harassed on account of the summer in the form of the tortures of hells, etc. be intertwined with creepers in the form of (spiritual) thoughts and be flourishing (इद्ध, ऋद्ध) with sprouts in the form of (serene) delight.

आपायिक to be experienced in अपाय (hell). फुसना [स्पर्शनात्] touch, contact, stroking. हसन is prob. पसाद or पीति, *or* लोमहंस horripilation. वेल्लिता shaken, trembling. When the Buddha teaches the Dhamma the minds of the devotees are full of a sudden devotion and thoughtfulness. This is told on the analogy of the kadamba buds: कदम्बमुकुलन्याय- At the first rumbling of the rain clouds that tree puts forth buds on all sides and simultaneously.

(89) May your wonderful life help the beings achieve their goal (of निर्वाण)! -Your life, which covers the stages of cultivating the पारमिताs (this is हेतुदसा) and of enjoying the fruit thereof (this is फलदसा), which was ever prepared to do good to all beings everywhere, and the thorough understanding (विभावन) of the greatness of which lies beyond the field of our thinking.

समवट्ठित [समवस्थित] resting on, belonging to. सत्तहितं आवहणेन=सत्तहितस्स आवहणाय. अनुभाव=प्रभाव, power, dignity. विभावन perception, conception. चरितब्भुतं = अब्भुतं चरितं. अत्थसिध्या= ० सिद्धिया as in 17.

(90) Let the lotuses, which support your feet, bestow on the minds of the people who 'remember you the honey of auspicious [illegible]

lotuses, which rose up quickly under your feet when you crossed the ditch (कासु) of burning embers at the fulfilling of the दानपारमिता.

Construe: दानकाले अंगारकासुं अभिलंघिय यातक्खणे तव पदे(सु) धटं उट्ठहित्वा [ठिता] पदपटिच्छकपंकजा सरतं भत्तत्तनो पंकेरुहं सिवमधुं ददन्तु।

पटिच्छक from प्रति+इच्छ to uphold, receive. यातक्खणे= यानक्खणे [यानक्षणे] at the time of your treading over. धटं is quickly. Is it to be connected with धृष्ट > धिट्ठ > धट्ठ bold ? पंकेरुहं= ० रुहट्ठं. सरतं=सरन्ते [स्मरतः] who meditate on you.

(91) Just as the showers sent down by the king of fishes behaving in a truthful manner allayed the summer heat of the people, similarly let the showers in the form of compassion released by you allay the heat of desires of the beings, like the shower of the Dhamma (which allays the heat of craving).

Construe: यथा सच्चेन मच्छपति......धारा गिम्हे जनस्स [दाहे] समयिसु तथा ता तव दयाय वरिसतवस्सधारा सत्ते(=सत्तानं) किलेसदाहे धम्मम्बुवुट्ठि इव समेन्तु।

समयिसु [√ शम् caus.] quelled. किलेस [क्लेश] = संकिलेस of 23.

(92) Just as Chaddanta, the king of the elephants, who tolerated all the insults of the people, cut his excellent tusks and placed them in the hands of the hunter, in the same way, you have kept the excellent (सेट्ठ) relics of your teeth for the welfare of the people. Let these relics help the people reach the Auspicious City (of निर्वाण) quickly.

ठपित *m. c.* for ठपिता.

(93) Let the tooth-relics of yours, which were

hermitage and were strewn over with pearls and golden lotuses, and which resembled drops of water released from the cloud in the form of compassion, allay the torment of acute pain of the beings.

मालवा garden, field, terrace, throne. आवुज = अम्बुज. बिन्दुवन्धु like the spray.

(94) Just as the sandals made of straw given by Rama (to Bharata) proved useful in giving judgments (चरण) in the case of litigations amongst the people of the nation in his absence, in the same way, let the relics of your bowl which you had used for a long time conduce to the good of the people who are (at present) not in your presence and who are yet to be born.

अत्थ civil suit, litigation, case; the usual form is अट्ट [अर्थ]. तिणसंखत [तृणसंस्कृत] made of grass.

(95) (In the days gone by) the king of boars preached to (उपदिस्स = उद्दिस्स) the people their proper duties (the effect of which lasted = विन) for sixty thousand years. In the same way, you have also preached the Dhamma which expounds the things worth accepting and worth rejecting. Let this Dhamma conduce to the profit of the people for all time.

ञायधम्म = न्याय्यधर्म, न्याय०, or ज्ञातधर्म. आदेय्यहेय्य = आदान-पटिनिस्सग्ग = चारित्तवारित्त = विधिनिषेध injunctions and prohibitions.

(96) Let the excellent and victorious (जय) king in the form of your Enlightenment be quite ready (to help the people) after having destroyed all their calamities! –The king, who is made accessible (आभत्तो) to humanity by you after having done the good

thing of defeating मार, the enemy, and who is the cause of attaining the good (हित) heaven and निर्वाण.

Construe: मारारिमद्दनं एव हिताधिगमो, तं करोता (= करीन्तेन) तया जनस्स आभत्तो सग्गापवग्गहितहेतु वरमहाजयबोधिराजा सब्बन्तरायं हन्त्वा इह सुट्ठु सज्जो तिट्ठतु। आभत्तो [आभृत] is *m. c.* for आभतो brought, made available. अपवग्ग is निर्वाण.

(97) Let the cluster of flowers in the form of your good qualities be respected (by the people) on the earth by (bending) their heads! –The cluster which possesses (भजनी) fragrance and colour (also, joy and praise), which blooms on the creeper in the form of deportments (चर्या), which is the basis (अंग) of the Best Fruit (of निर्वाण), and which pleases with its juice the hovering (ओकिण्ण) bees in the form of the minds (of the devotees).

Construe: इयं सामोदवण्णभजनी सप्फलंग चर्यालताविकसिता ओकिण्ण-चित्तमधुपे रसपीणयंती तव गुणमंजरी भुवि मत्थकेहि संभाविता पवत्ततु। आमोद (i) fragrance (ii) पीति, पसाद. वण्ण [वर्ण] (i) colour (ii) praise. The first set of meanings goes with मंजरी, the second with गुणs. चर्या = इरिया movement, posture, deportment. The four इरियापथs are walking, standing, sitting and lying in which the monk is required to observe some strict rules to avoid all sin. ओकिण्ण [अवकीर्ण] wandering. रसेन पीणयन्ती, रस०.

(98) Let the river of your Dhamma always flow (वत्ततु) on the earth to ripen the crops in the form of the पारमिताs (of others)! –The river of धम्म, which purifies all those who have come (ओतरिते) within the range (वस) of hearing it (i. e. धम्म), which has its source from the Anotatta lake of knowledge (ञानन) located in the circular chains (वलय) of the mountain (हिमालय) in the form of Enlightenment, which flows into the ocean in the form of ...

and hence which is like the Ganges (in all respects).

The Ganges takes its source from the अनोतत्त lake in the Himalayas, and flows to the ocean. त्रिपथगा having the three courses in heaven, on earth and in hell where the Ganges is respectively called as मन्दाकिनी, भागीरथी and भोगवती. The Himalaya stands for सम्बुद्ध (=बोधि), अनोतत्त for जानन, and ocean for यति(=monkhood). जानतञ्ह = जानन + आञ्ह, आञ्हान. यति सागरट्ठा can alternatively be = याति सागरार्था (= सागरार्थिनी). सम्भार = बोधिसम्भार conditions of बोधि = पारमिताs. पाचयन्ती perfecting, maturing.

(99) Let the boat in the form of your Middle Path (पटिपत्ति) take us to the Good Harbour (सप्पत्तनं i. e. निर्वाण) situated on the thither shore of the ocean of संसार in order that we might secure the highest wealth (of Bliss there) !–The boat, which has the mast in the form of knowledge, to which are tied ropes in the form of exertions (सित) by (the adjustment of) which it can catch the wind, which has the sails in the form of faith and which has the steersman in the form of mindfulness.

सित = अध्यवसित = विरियपारमी effort, energy, perseverance, tenacity. If however सित is the shortening of व्यवसित, it would mean 'resolution, determination', i. e. अधिट्ठानपारमी. By the adjustment of the ropes (पग्गह, प्रग्रह reins, brakes) the sails are made to catch the wind. लकार may also mean sheet-anchor. पोतवाह rower, captain of the ship(पोत). सम्पापयातु *m. c.* for ०यतु. वरधने Loc. for Dat. as in चर्मणि द्वीपिनं हन्ति। पतिपत्ति = मज्झिमा पटिपदा The Golden Middle Course = अरियो अट्ठंगिको मग्गो The Noble Eightfold Path in which the two

(100) Let the ocean in the form of the Dhamma bestow nectar (i.e. निर्वाण) on those who have churned it with the churning mountain in the form of knowledge and with the winding coils of वासुकि in the form of the whole body (अनंततनु) of the precepts !–The ocean, which holds a deep mass of water in the form of the entire body (खन्ध) of your teachings (धम्म) and which contains a hoard of jewels in the form of the seven बोज्झङ्गs.

सं = सम्यक् going with दिसतु in *d*. सील्यनन्त should be emended to सीलनन्त, सील+अनन्त. सील stands for the दससिक्खापदानि and अनन्त is another name of the serpent वासुकि who was used as the winding rope to the churning-rod of the Mandara mountain when the gods and demons churned the milk-ocean to obtain the jewels and especially ambrosia. वेठित [वेष्टित] twisted round. मन्थसेल = मन्दर: मन्थितवतं = ० वतां. दिसतामतं = दिसतु or दिसतं + अमतं. वे is expletive.

(101) Let the nectar (i. e. निर्वाण) make all the beings who are worried by incurable (अचन्त) diseases, old age and death, free from them !-The nectar, which is secured and enjoyed by observing the Vidhi (अट्ठंगिकमग्ग) taught by the (Buddha) in the proper manner and which destroys all hatred.

The second विधिना (i) in the proper manner (ii) fortunately. खिलदोसनासं = अखिलदोसनासकं *m. c.* दोस is द्वेष. जरता for जरा is metrical lengthening. The यथासंख्य rule is violated in *c d*, *m. c.*

(102) Let the bed of lotuses in the form of the Sangha bestow दिसतु on us its sweetness (or honey) ! The bed of lotuses, which blooms due to the rays of the Dhamma given out by the sun in the form

of the Buddha, which has petals in the form of the austere practices and rows of filaments in the form of the restraints, which has the cavities in the form of concentration and which grows in the well in the form of the (Buddha's) preaching.

सद्धम्मराज the king of the supreme Doctrine, the Buddha. रंसि [रश्मि] rays. धुतंगs = धुतगुणs or धूतगुणs ascetic precepts or pure practices. They are 12 according to धर्मसंग्रह lxiii, 13 or 14 according to other authorities. The word धुत or धूत scrupulous, punctilious, is an antonym of कुसीत [कुसीद] slothful, lazy संवर restraints, forbearance, like सतिसंवर, कायसंवर etc. सत्रिकण्णिको [सत्+कर्णिका] cavity, pericap of a lotus.

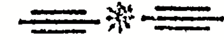
(103) May they drink deeply these honeyed verses (Pajjamadhu) composed by the bee-like monk Buddhappiya (to whom the Buddha is very dear) exceedingly (घन) delighted with the Buddha's virtues, and the chief amongst (अंगी) those who constantly (निच्च) attend upon those lotuses ever in full bloom like the Venerable (महा) Elder आनन्दवनरतन (jewel of the forest of joy) and others (like him).

रञ्ज = अरञ्ञ [अरण्य] whick is a paraphrase of the word वन in the proper name of the poet's guru. यतिन्द [यति+इंद्र] senior monk, pontiff. घन in this sense occurs in Gujarati and Marwari. पियसेवि who gladly take resort to, wait upon.

(104) Thus I eulogize the form and merits (of the Buddha) as I hanker after some (lit. this and that) benefits. I lived mindfully and entertained (वत्तिता) the feeling of love towards all beings on this earth. So, on account of these two (qualities acquired by me), let the various

creep over (वत्तन्तु) me in future births, and let me be united with wealth, peace and good friends.

हितासंसतो = हितं (weal) आसंसन्तो *m. c.* ताभि as a result of (i) अनुस्सति कम्मट्ठान (subject for meditation) and (ii) मेत्ता. भवन्तरुत्तरतरा = भवन्तरे + उत्तरु॰ ता वोधि (= बोधियो stages of spiritual enlightenment), वत्तन्तु. सन्तिहि pl. is *m. c.*



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(Of proper names, philosophical terms and important words, information about which can be collected from the Dict. of Pali-Proper Names by Malalashekhara, and the Pali-English Dict. by Rhys Davids)



Corrections

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XII	27	Dramas
6	6	०निसेवनत्थ–
7	2	ते
7	23	०मंसुसण्डं
8	8	०भिरूळ्हं
11	5	मनसि
12	4	०सधकतञ्जन०
12	23	०धंरायकरुणा०
13	10	०ग्गमग्गा
13	17	एवं जना
19	12	eye-brows
19	18	पादवन्दनसमये
33	15	[कलविंक]
33	[illegible]	[illegible]